Vol. LXI. No. 3 September, 1919

The Ecclesiastical Review

Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

THE CANONICAL RELATION OF ORIENTAL AND LATIN SACRAMENTAL RITES.....225
The Rev. PAUL J. SANDALGI, Curtis Bay, Baltimore, Maryland.
A TEST OF CREED.....239
The Rev. MARTIN J. SCOTT, S.J., Boston, Massachusetts.
THE PREPARATORY CLERICAL SEMINARY. II. Disciplinary Training.....243
SAINT JEROME, HIS LETTERS, AND SOME OF HIS CRITICS.....254
The Rev. FRANCIS E. TOURSCHER, O.S.A., D.D., Villanova, Pennsylvania.
THE APPROPRIATENESS OF THE GREGORIAN SYSTEM TO CATHOLIC CHURCH SERVICES.....270
The Rev. F. JOSEPH KELLY, Mus. D., Catholic University of America.
A QUESTION OF PRIVILEGE.....276
The Right Rev. ALEXANDER MacDONALD, D.D., Victoria, B. C., Canada.
A SPIRITUAL MILITIA.....276
The Rev. THOMAS A. JUDGE, C.M., Phoenix, Alabama.
THE PASTOR IN HIS SCHOOL.....285
The Rev. P. J. CARROLL, C.S.C., South Bend, Indiana.
REGULATIONS FOR THE SECURING OF ALTAR WINE.....292
THE BISHOPS AND OUR CATHOLIC PRESS.....297
MARYKNOLL MISSION LETTERS. VI.....301
The Rev. FRANCIS X. FORD, A.F.M., Yeungkong, China.
WHAT IS A RUBRICAL ALTAR?.....312
The Rev. F. J. JANSEN, Elkhart, Indiana.
PETER'S PENCE FROM THE UNITED STATES.....314
MASS WITHOUT A SERVER.....318
INDULGENCED BLESSINGS AND THE NEW FACULTIES.....327
RECENT BIBLE STUDY: Studies in Archeology.....331
The Rev. WALTER DRUM, S.J., Woodstock College, Maryland.

CONTENTS CONTINUED INSIDE

AMERICAN ECCLESIASTICAL REVIEW
1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1919: American Ecclesiastical Review—The Dolphin Press
Subscription Price: United States and Canada, $4.50
London, England: R. & T. Washbourne, 4 Paternoster Row Melbourne, Australia: W. P. Linehan, 309 Little Collins St.
Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

St. Bernard's Seminary O-Neh-Da Vineyard

ALTAR WINE

For Sacramental Purposes

ON account of the increased cost of labor and of materials used in shipping Altar Wines and of a recently imposed government tax we find it necessary to revise our prices as indicated below.

We take occasion to call attention to the reliability of the wine and to its superior qualities. The wine is made according to the rules of the Church **under the personal supervision of the Right Reverend Thomas F. Hickey, Bishop of Rochester, who gives his guarantee to the purity of the wine.** It is both licit and valid matter for the Holy Sacrifice of the Mass.

Revised List—Spring of 1916

GRADES AND PRICES

Ordinary Altar Wine, made from Concord, Catawba and Worden Grapes.
Bottled, 5 gallons in 25 bottles $10.00
In bulk, 1 keg 10 gallons 15.00
In bulk, 1 keg 23½ gallons 35.00
In bulk, 1 barrel 46 gallons 65.00

Elvira Altar Wine, made exclusively from the Elvira grape, sold only in bottles
5 gallons in 25 bottles 12.00

Superior Altar Wine, made exclusively from Delaware, Brighton or Salem grape, sold only in bottles
5 gallons in 25 bottles 16.00

War Tax Additional **No Dealer has this Wine for sale.**
Kindly advise method of transportation—Freight or express.

Address all communications to REV. M. J. NOLAN, Chancellor, 72 Frank Street, Rochester, N. Y.

Established 1870

Forty-eight Years as Dealers in Valid and Licit

ALTAR WINES

For Sacramental Purposes

The Donnelly Brothers

respectfully call attention to their popular Altar Wines, popular because of their proven purity and agreeableness for use when fasting.

"Collegiate" **"Pureza Light"** **"Mission San Gabriel"**
"Donnelly Bros. Special" **"Pureza Dark"** **"San Patricio"**

Satisfaction Guaranteed. ***A Trial Order Solicited.***

The Donnelly Brothers, Troy, N. Y.

ALTAR WINES BEYOND DOUBT

L'ADMIRABLE
Kegs, per gal.
12 Bottles,
50 Bottles,

NOVITIATE
Kegs, per gal.
12 Bottles,
50 Bottles,

VILLA JOSEPH
Kegs, per gal.
12 Bottles,
50 Bottles,

MALVOISIE
Kegs, per gal.
12 Bottles,
50 Bottles,

Capacity of kegs, 5, 10, and 22 gals.

For Sacramental Purposes

(Copy)

SACRED HEART NOVITIATE
Los Gatos, Cal., January 2nd, 1918.

BARNSTON TEA COMPANY, 6 Barclay Street, New York.

Gentlemen: With great pleasure we send you our greetings for the year 1918.

Judging from your sales in 1917, the Eastern Clergy must realize more and more the absolute purity of our Novitiate Wines and the reliability of your Agency.

Our books show that during the past twelve months we shipped to your Company in sealed carloads:

2,797½ Gallons ..... Admirable
14,728 Gallons ..... Sweet Novitiate
7,799 Gallons ..... Villa Joseph
5,448½ Gallons ..... Malvoisie

There was therefore an increase of 6,666½ gallons over the shipments of 1916.

Trusting to hear of still greater sales in 1918, and thanking you most cordially for the faithful and most conscientious performance of your duties as our sole Eastern Agent,

Very sincerely yours, THE SACRED HEART NOVITIATE,

Jos. [illegible] Pres.

Sole Eastern Agents

Barnston Tea Company, 6 Barclay St., New York

CONTENTS CONTINUED

STUDIES AND CONFERENCES:

A Question of Privilege. (*The Right Rev. Alexander MacDonald, D.D., Bishop of Victoria*) 276

A Spiritual Militia. (*The Rev. Thomas A. Judge, C.M., Phoenix, Alabama*) 276

The Pastor in His School. (*The Rev. P. J. Carroll, C.S.C., South Bend, Indiana*) 285

Regulations for the Securing of Altar Wine 292

Irremovability and Concursus. (*The Rev. Joseph Selinger, S.T.D., Jefferson City, Missouri*) 294

The Bishops and our Catholic Press. (*An Observer*) 297

Maryknoll Mission Letters. VI. (*The Rev. Francis X. Ford, A.F.M., Yeungkong, China*) 301

Communion to the Sick Non-Fasting. (*The Rev. P. C. Augustine, O.S.B., Conception, Missouri*) 310

The Monday Privilege of celebrating Requiem Mass. (*Liturgicus*) 311

What is a Rubrical Altar? (*The Rev. F. J. Jansen, Elkhart, Indiana*) 312

Smuggling 313

Peter's Pence from the United States. (*J. D. D.*) 314

Mass without a Server 318

Uncollected Railway Fare 323

Sanatio in Radice of a Marriage contracted with an Impediment of the Divine Law 324

Indulgenced Blessings and the New Faculties 327

The Name of the Vicar Apostolic in the Canon of the Mass 329

ECCLESIASTICAL LIBRARY TABLE:

Recent Bible Study: Studies in Archeology 330
(*The Rev. Walter Drum, S.J., Woodstock College, Maryland.*)

CRITICISMS AND NOTES:

Ter Haar: De Conferenda Absolutione Sacramentali 338

O'Connell: Constitutiones Dioecesis Bostoniensis 339

Walsh: Observations in the Orient 341

Holland: Memoir of Kenelm Henry Digby 343

Lord: Armchair Philosophy 347

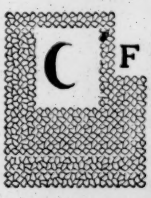
LITERARY CHAT 348

BOOKS RECEIVED 352

ENRICH YOUR LIBRARY

WITH A

SET OF THE REVIEW



OF RECENT MONTHS there has been quite a brisk turn-over of back copies of the REVIEW. We have been advertising for some numbers to help complete the files of some of our subscribers, and they are still in search of other back copies. If you need some back copies or volumes, or if you have them to dispose of, now is the time to write.

✣ ✣ ✣ ✣

The increased activity in this department is doubtless due to the publication of the INDEX of the first fifty volumes of the REVIEW. The INDEX has proved itself a most useful volume, both for those who have all the volumes of the REVIEW and those who have only a few volumes. Subscribers who have not yet got a copy of the INDEX can procure one ($3.00 postpaid).

The following **Back Copies of REVIEW are wanted.** Of other issues we have an ample supply.

1918—Jan., Feb., March, May and June
1917—Jan., March, Sept., Oct. and Nov.
1916—March
1914—Jan and June
1896—Feb. to Aug., Oct. and Nov.
1895—Jan., Feb., March, and July to Dec.
1894—Feb. March, May, Sept. and Oct.
1893—Feb., March, and June to Dec.
1892—Jan., March, April, June and Dec.
1891—Any or all numbers
1890—Any or all numbers
1889—All but Jan. and April

THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. I.—(LXI).—SEPTEMBER, 1919.—No. 3.

THE CANONICAL RELATION OF ORIENTAL AND LATIN SACRAMENTAL RITES.

BEFORE coming to the principal subject of this article we may be allowed to give a brief sketch of the field in which both the Eastern and Western Churches must be in harmony, and of the sphere in which there may be differences in laws and practices.

1. Oriental Catholics are subject to Pontifical Constitutions touching points of faith or Catholic doctrine. They are bound to accept all dogmatic definitions of general councils, held after the seventh, namely those of Florence, Trent, and the Vatican, the bulla *Auctorem Fidei* concerning the errors of the Synod of Pistoria, the bulla *Ineffabilis* on the Immaculate Conception, the "Syllabus", pontifical acts concerning Protestantism, Jansenism, Liberalism, Americanism, the condemnation of propositions made directly by the Popes or by the Holy Office, and decisions of the Biblical Commission when they are pontifically approved.

2. Orientals are subject to Pontifical Constitutions when by the very nature of these documents they are included in them, i. e. when the constitutions remind the faithful of points of divine or natural right; for instance, pontifical acts in relation to secret societies, the Constitution *Sacramentum poenitentiae* on the absolution of an accomplice, the decrees concerning the Mass "pro populo", the decree on the obligations of Mass intentions, *communicatio in divinis*, the decree on the conditions for gaining indulgences, frequent Communion, altar wine, the cremation of the dead, craniotomy, and the rest.

3. They are subject, also, when, although the matter may be of a purely disciplinary character, they are expressly named;

for instance, all acts concerning Oriental rites, their existence, the prohibition to modify them, changes of rite, rules governing episcopal elections in some communities, liturgico-disciplinary decisions concerning Oriental rites. Orientals may not tamper with their rites, but the Pope who is supreme with regard to them as well as with regard to the Latin rite may dispense with some of them, or regulate them according to his discretion. Orientals come under the decrees on matrimonial cases, promulgated in 1883, decrees made for them *speciali modo.*

4. They are likewise subject to all that part of the general law of the Church which concerns the very constitution of the Catholic Church; namely, laws governing the election of the Sovereign Pontiff, and those concerning the Roman Curia and the Roman Congregations. In practice however they have little to do with many of them, for instance, laws concerning the nunciatures, apostolic delegations.

5. The Orientals are practically independent in matters that are purely disciplinary, provided these do not deal with the fundamental law of the Church in general and Orientals are not explicitly named in the documents. Such is the case, for instance, with the disciplinary decrees of the Council of Trent, if the decrees themselves have not been incorporated in approved Oriental synods; the decree *Ne temere* on matrimony; the decree *Auctis admodum* on the admission of members of religious institutes to Holy Orders; prescriptions of a disciplinary character of the late Pope Pius X—*Acerbo nimis* on the Catechism; *Pascendi* on the Committee of Vigilance; the decree *A remotissima* of the Consistorial Congregation on the Visits *ad limina*, etc., etc.[1]

Now let us examine in detail the sacramental laws and practices of these churches, some of which laws and practices go back to very remote times and are entitled to all respect.

Baptism.

Baptism is administered in the Oriental Church strictly speaking by immersion and according to the following formula:

[1] These items of information are taken chiefly from the Rev. L. Burlaton. *Des Sources de la discipline de l'Eglise Grecque Melchite* (Jerusalem, Ste. Anne, 1909), pp. 99 ff.

"This servant of Christ, N .... is baptized in the name of the Father, etc." No baptismal water is ever prepared ahead of time, as it is with us. The priest generally blesses the oil of Catechumens on the spot.

It is a universally known fact that Baptism, which makes us children of God and of the Church, identifies us with a specific rite: the only point to be determined is in what Church the Sacrament is to be administered. Of course, no doubt exists when the father and mother are of the same rite: for the child is then baptized in the Church of the parents' rite. There is, however, one exception to this rule, namely, when there is no priest of the rite of the parents to administer the sacrament; but the child belongs, nevertheless, to the rite of the father, the *casus necessitatis* in this case being quite different from a *change of rite.* This, therefore, need not be considered. If the parents are of different rites, the following rule must be observed: *The practice of the constituents of the various churches must determine the course to be pursued.* 1. It is the usage among the Armenians to baptize the children in the father's rite (presuming the mother to be of a different rite). Such is the case also with the Melchite, the Greek, the Maronite, and the Bulgarian Uniates. 2. The Syrian regulation is set forth in an article of the Synod of Sharfeh, which reads: "Sponsorum qui sunt diversi ritus proles ritum patris necessario sequitur in quo nascitur: nunquam licet eam in ritu matris accenseri etiamsi mortuo patre eam pepererit aut ejus pater diu fuerit absens".[2] 3. The Copts formulated the same rule in their synod held in Cairo in 1898: "Conjugum qui sunt diversi ritus proles ritui patris adscribenda est ita ut nusquam liceat eam in ritum matris accenseri."[3] 4. The Ruthenians follow the so-called "Concordia" signed in 1863 by their Bishops of Lemberg and Przemysl, on the one hand, and the Latin Bishops of Lemberg, Przemysl, and Tarnow, on the other. The Propaganda approved the document in 1863. The regulations are as follows: (a) Children born of a mixed marriage (mixed in the sense of rite) shall be of the father's or the mother's rite according to their sex. (b) Illegitimate

[2] Synodus Sciarfensis Syrorum, anno 1888, Rome 1897, p. 55.

[3] Synodus Alexandrina Coptorum, Romae 1899, p. 60.

children shall follow the rite of their mother. (c) If the father is a cleric of the Ruthenian Church, all the children shall follow his rite.[4] 5. Finally, the Italo-Greeks have a special regulation: "Proles enim sequi omnino debet patris ritum si sit Latinus."[5] If the father is Greek and the mother Latin, the children may be baptized in either rite.

From the foregoing it will be seen that, as a rule, *the rite of the father is to be followed by the children*; and to those who may object that this does not apply to the Italo-Greeks, we would point out that these people are not strictly speaking Orientals, and therefore do not come under the general laws of the Eastern Church; consequently, the Bull of Benedict XIV *Et si pastoralis* (A. D. 1742), regulating the government of the Italo-Greeks, is *not* to be extended to those Orientals *living in the Orient.*

As for the Ruthenians, their regulation is simply a compromise, as appears from the following: "Proles e matrimonio mixti ritus progenitae baptizentur in ritu parentum juxta sexum."[6]

In conclusion, we have the authority of the Propaganda, stated as follows: "Filii familiae generatim loquendo baptizari et educari debent in ritu patris."[7]

CONFIRMATION.

The Sacrament of Confirmation is given in the Oriental Church in a way absolutely different from that followed in the Latin Church, namely, the general imposition of the hand is omitted and, after having invoked the Holy Ghost in a special prayer, the minister anoints the confirmand with the Holy Chrism, making the unctions just as we do in Extreme Unction and, in addition, one on the forehead and one on the chest, saying meanwhile, "The sign (or seal) of the Holy Ghost."

Generally speaking, Oriental priests are delegated to confirm children immediately after baptism, but in the celebrated book *De Syn.*,[8] Pope Benedict XIV declares that Pope Nicolas

[4] *Collectio Lacensis, Acta et Decreta Conciliorum Orientalium*, 1876. Fribourg in Breisgau, Vol. II, p. 564.

[5] Benedict XIV, *Bullarium*, Prato 1847, Vol. I, pp. 197-212.

[6] *Collect.*, No. 2024.

[7] *Analecta Ecclesiastica*, Vol. II, p. 303.

[8] Lib. VII, ix, No. 3 et 4, Prato, 1845, pp. 212 ff.

I refused that power to the priests of Bulgaria and that Innocent IV withdrew it from the priests of Cyprus. Finally, Clement VIII laid down the following rule in an instruction given 31 August, 1595, to those Latin bishops who had under their jurisdiction Albanians of the Greek rite: "Presbyteri graeci baptizatos chrismate in fronte non consignent." [9]

Among the Oriental communities which have a regular hierarchy the Maronites are the only ones who have relinquished the custom of having Baptism and Confirmation administered at the same time by the priest. Only the bishops now confirm children. "Ne simplices sacerdotes de caetero praesumant hoc sacramentum administrare." [10]

The Ruthenians, Greek Melchites, Syrians, Copts, Bulgarians, Armenians, and Chaldeans have continued the ancient practice of administering these two sacraments at the same time.

Suppose an Oriental pastor is invited to baptize a child belonging to the Maronite or the Latin rite. Would he be at liberty to confirm the child after baptizing him? To this question the Sacred Congregation of the Propaganda has answered: "Les prêtres Orientaux authorisés à administrer le baptême aux enfants de rite latin ne peuvent pas les confirmer comme la Saint Siège a plusieurs fois formulé cette grâve défense, les êvêques Orientaux sont requis de veiller à ce que leurs prêtres n'administrent pas ce sacrement aux sujets latins." [11]

Moreover, this prohibition is clearly stated in the synods of the different Oriental Catholic communities: Ruthenian (*Collect. Lac.*, p. 563); Coptic (*op. cit.*, p. 59); Syrian (*id.*, p. 54); Melchite (*Collect. Lac.*, p. 28).

A very curious question is presented by a case the reverse of the foregoing, namely, when, *necessitatis causa*, an Oriental child is baptized by a Latin priest. From whom shall this child receive the Sacrament of Confirmation in order to conform to his rite, from a priest or a bishop? The laws governing this matter vary with the different communities: for example, with the Copts it is the bishop who must confirm the

[9] *Collect.*, No. 664, note.

[10] *Collect. Lac.*, Mount Lebanon Synod, 1736, Vol. II, p. 123.

[11] R. Souarn, *Memento de Théologie morale*, p. 46; 1907, Paris, Lecoffre.

child that was not confirmed at his baptism.[12] The Melchites follow the same rule.[13] But there is no uniform regulation. For instance, among the Syrians the child is taken to church to receive Confirmation, but the text of the synod does not mention the bishop.[14]

Holy Eucharist.

I. THE MATTER.

For the validity of the consecration it is indifferent whether leavened or unleavened bread is used, as both are natural bread. For this reason, the Council of Florence decided that the Greek and Latin Churches must each follow its own usage, and one consecrating with matter not belonging to his rite, while doing so validly, would commit a grave sin.

It must be borne in mind that, though the majority of the Orientals use leavened bread, two of the rites—Maronites and Armenians—take unleavened bread.

From the earliest time the Holy See has guarded the ancient and venerable forms of the Oriental liturgies with jealous care, Benedict XIV, among others, having been the vigilant custodian of the time-honored customs of the Eastern communities: and the mixture of one rite with another is expressly forbidden by canon law. "This mixture of rite would occur," says Benedict XIV, "if a Latin priest celebrated with leavened bread. It would be the same if those among the Orientals who have not adopted the use of unleavened bread celebrated with it. . . . The same confusion would exist if a Latin priest were to say Mass sometimes in the Latin rite, and sometimes in the Greek." [15]

Since the time of Leo XIII, this rule has been somewhat modified in favor of the Benedictine Fathers who are in charge of the Greek College of St. Athanasius in Rome. They have the privilege of saying Mass in the Greek rite while they are in the aforesaid college. The general rule, however, remains as follows: "*Ad mentem* of Pope Leo's letter to Michael Ceru-

[12] Cf. *Synodus Coptorum*, No. 10, p. 80.
[13] *Collect. Lac.*, Vol. II, p. 531.
[14] *Syn. Sciarf.*, p. 75.
[15] *Bullar.*, Vol. III, 2d, p. 266, Nos. 33-34.

larius, every one has the right to say Mass according to his rite, even if he is in a foreign country." [16]

2. THE MINISTER AND THE COMMUNICANT.

What rite must be followed in distributing and in receiving Holy Communion?

What was said above with regard to the priest who celebrates obtains also for the faithful. In other words, they must receive Holy Communion in their own rite, as the minister must distribute it in his. This principle has been explained so often in Pontifical documents, as well as in those of the Roman Congregation, that it is unnecessary to dwell upon it.

By its very nature, however, this law is subject to exceptions. It often happens that Catholics are unable to go to their respective churches or, at least, to be ministered to by their own priests. They are then obliged to receive the sacraments in other churches and from the hands of ministers not of their rite. To solve this difficulty Rome has enacted several laws. On 11 December, 1838, the following questions came up before the Sacred Congregation of the Propaganda: *First*: May one whose rite requires leavened bread, with the consent of the Oriental Ordinary or the Apostolic Delegate, receive Communion *in azymo*, and vice versa? The answer was: *Negative ad utramque partem.* The pastoral instruction of Benedict XIV, *Eo quamvis tempore*, § "*Neque etiam*", is to be strictly followed. That instruction allows Orientals to receive Communion in the Latin rite, only *passim*, when it is difficult for them to receive it in their own rite. *Second*: Is it lawful for Latin missionaries to give Holy Communion *in azymo* to those who use leavened bread? In answer to this the Propaganda quotes the instruction of 1757 and the decree of the Inquisition, 1721. In the former document the Sacred Congregation censures the Franciscan Fathers of the Holy Land who were giving Communion indiscriminately to all Orientals, the rule being to distribute it *in subsidium.* The Holy Office promulgated the same doctrine in 1721. *Third*: If a Catholic whose rite requires unleavened bread finds himself isolated among Catholics who receive Communion *in fermentato*, or vice versa, may he

[16] *Lib. VI*, No. 203.

receive Communion *in fermentato*, "in articulo mortis" or "ad satisfaciendum praecepto paschali"? The answer was affirmative. Those who use leavened bread have a right to the unleavened bread, and vice versa; *concedantur facultates.*[17]

In connexion with the above, the Propaganda was asked to pass upon the following question: "Is a Maronite or an Armenian priest (who uses unleavened bread) allowed to give Communion consecrated according to the Latin rite?" "Yes", was the answer; "on condition that the priest uses the language and ceremonies of his own rite": and this permission extended to those places where the Armenians are allowed to receive Communion under one species.[18]

The conclusion is that those who use unleavened bread may not receive Holy Communion in any rite not using it, and conversely in the case of those who use leavened bread.

Even Pope Benedict XIV, so broad in many respects where the rights and duties of the Oriental Churches were concerned, would not allow Latins to receive Communion *in fermentato*, even when it was difficult to attend their own church. These are the words of the great Pontiff, taken from the Constitution *Et si pastoralis*, No. 12, § vi: "Ne laici autem latini communionem a graecis presbyteris sub specie fermentati recipiant prohibemus omnino et interdicimus." In conformity with this ruling, the Holy Office and the Propaganda forbade those who used unleavened bread to receive Communion *in fermentato*, save in two cases: as Viaticum and in fulfilment of Easter duty.[19]

On 18 August, 1893, however, the Propaganda issued an instruction which materially modified the rigor of the old law. This regulation gives full permission to Orientals and Latins living in places where there are no churches or priests of their own rite to receive Holy Communion in any rite, provided it be Catholic, and this simply *devotionis causa.*[20]

In article II of the Apostolic Constitution *Orientalium* Pope Leo XIII gave to all Catholics who, though living near a church of their own, cannot reach it easily, the faculty to

[17] *Collect.*, No. 700.
[18] *Collect.*, No. 704.
[19] *Collect.*, No. 735, 30 April, 1862.
[20] *Analecta Ecclesiastica*, Vol. II, p. 18.

receive Holy Communion in any Catholic church; but, to maintain order, the following rule is laid down: "Verum etiam ubi propter longinquitatem ecclesiae suae, non eam possint nisi cum gravi incommodo adire: de quo ordinarii esto judicium." [21] Lastly we have the following decree which settles the question of the Communion in different rites.

DE SACRA COMMUNIONE PROMISCUO RITU SUSCIPIENDA JUXTA CONSTITUTIONEM APOSTOLICAM "TRADITA AB ANTIQUIS": DIE 14 SEPTEMBRIS, A. D. 1912.

(1) Sacris promiscuo ritu operari sacerdotibus ne liceat propterea suae quisque Ecclesiae ritu Sacramentum Corporis Domini conficiant et ministrent.

(2) Ubi necessitas urgeat, nec Sacerdos diversi ritus adsit, licebit Sacerdoti Orientali, qui fermentato utitur ministrare Eucharistiam consecratam in azymo, vicissim latino aut Orientali, qui utitur azymo ministrare in fermentato: at suum quisque ritum ministrandi servabit.

(3) Omnibus fidelibus cujusvis ritus datur facultas ut, pietatis causa, Sacramentum Eucharisticum quolibet ritu confectum suscipiant.

(4) Quisque fidelium praecepto Communionis paschalis ita satisfaciet si eam suo ritu accipiat.

(5) Sanctum Viaticum moribundis ritu proprio de manibus proprii parochi accipiendum est: sed, urgente necessitate, fas esto a sacerdote quolibet illud accipere; qui tamen ritu suo ministrabit.

VARIOUS WAYS OF MINISTERING HOLY COMMUNION.

Holy Communion is given to the faithful under both species with a spoon from the chalice in which the Sacred Body has already been mixed with the Precious Blood, by all communities known as Byzantine. The Uniate Copts do likewise. The Uniate Syrians practise "intinction", i. e. the communicants receive the Sacred Body "intincted" (dipped) into the Precious Blood. This is for the lay people. The deacon and subdeacon receive Holy Communion according to the Byzantine style, with a spoon. The Chaldeans also follow the method of "intinction" or give Communion under the species of bread alone. The Armenians and the Maronites, who are the only Orientals who use unleavened bread, distribute Communion just as the Latins do, with the exception that they give the "intincted" Sacred Body to the deacon and the subdeacon.

[21] *Analecta Ecclesiastica*, Vol. II, p. 483.

3. THE ANTIMENSION.

The antimension is a consecrated linen holding relics, used in the Greek Church in the same manner as our portable altar, and in the rite of that Church it is as necessary to the celebration of the Holy Sacrifice as the consecrated stone containing relics is with us.

Pope Benedict XIV forbade the Latins to consecrate on the antimension,[22] and on 7 June, 1726, the Holy Office issued the same prohibition when it refused to the Latin priests permission to say Mass in a Greek church on an antimension in place of a consecrated stone, although the applicants cited the fact that the Greeks were at liberty to say Mass on the sacred stone of the Latins. "*Non licere*", was the answer of the Sacred Congregation.[23]

In 1602 Pope Clement VIII had given permission to Latin priests to say Mass, *devotionis causa*, on the altars of the Ruthenians, with chalices and sacred vestments belonging to the same rite, and Pope Benedict XIV confirmed that privilege, in addition to which he allowed the Latin priests residing in Poland to offer the Holy Sacrifice, *ex causa rationabili*, on the antimension of the Ruthenians.[24]

The *Concordia* between the Latin and Ruthenian bishops in Galicia contains an article which states that, thanks to an indult of the Holy See, the priests of both rites are at liberty to say Mass either on a consecrated stone or on an antimension.[25]

The decisions just quoted seem contradictory, but Benedict XIV explains why he permitted the Latin priests in Poland to do what he forbade to the priests of that rite living in Italy among the Italo-Greeks. In Italy, where there were numerous Latin churches, no reason existed for suspending the rule requiring a stone altar for consecration; but conditions were not the same in the part of the Republic of Poland then inhabited by the Ruthenians.[26]

May a Latin priest say Mass in an Oriental church and an Oriental priest offer the Holy Sacrifice in a Latin church? As

[22] *Et si pastoralis*, Vol. I, p. 204, No. 19.
[23] *Collect.*, No. 827.
[24] 1751. *Bullarium*, Prato 1847, t. III, pars I, pp. 273, 274.
[25] *Collect. Lac.*, t. II, p. 562.
[26] *Bullarium*, Prato 1847, t. III, pars Ia, pp. 273-274.

Benedict XIV says in his Bull *Allatae sunt*, there is no intermixture of rites in the fact that a Maronite, an Armenian, or a Greek, for a just reason, says Mass or performs some ceremony in a Latin church; and, on the other hand, it would be no violation of rule for a Latin priest to say Mass in an Oriental church.[27]

Let me note in passing that no bishop has the power to prevent the members of his flock from attending a Catholic church of another rite, as by so doing they satisfy the precept of hearing Mass.

"ORIENTALIUM DIGNITAS".

As the Eucharistic matter is the most important element constituting the rite, it seems proper that the chapter on the Holy Eucharist should include a brief survey of the *Orientalium Dignitas*.[28] And to those who may think that Leo XIII, by publishing the document referred to, made an innovation in the Canon Law concerning the Orientals, we would point out that such is not the case.

In the famous Encyclical of Benedict XIV, *Allatae sunt* (2 July, 1755), are quoted the names of the Popes who by their regulations proved that Rome has never forgotten the venerable and ancient churches cut off from the See of Peter by schism, and all gave unmistakable evidence of their care of the Eastern rites.[29] Following is a list of the pontiffs, together with their acts: Innocent III (1198-1216); Honorius III (1216-27); Innocent IV (1243-54); Alexander IV (1254-61); Gregory X (1271-76); Nicholas III (1277-80); Eugenius IV (1431-47); Leo X (1513-21); Clement VII (1423-34); Pius IV (1559-65).

I give here some extracts from the directions of Pope Leo XIII which sum up the whole question: "As a matter of fact, the decrees which have been so widely promulgated by our illustrious predecessor in his Bulla *Demandatam*, given 24 December, 1743, in the form of a letter, remain in full force. . . . The substance of this letter is that Latin priests who are sent solely as assistants for Oriental patriarchs and bishops,

[27] *Id.*, t. III, pars 2a, p. 266.

[28] *Analecta Ecclesiastica*, t. II, p. 482.

[29] *Bullarium*, Prato 1847, t. III, pars Ia, pp. 273, 274.

when using the faculties given them, must carefully avoid trespassing on the jurisdiction of such prelates or alienating their subjects. . . . For that reason, in the sight of God, we believe that these directions should be published and sanctioned, which is hereby done by virtue of our Apostolic authority, and we declare that henceforth the same decrees promulgated in the beginning in favor of the Melchite Greeks shall extend to all the faithful belonging to any of the Oriental rites." [30]

PENANCE.

I. ABSOLUTION.

There are two formulas of absolution: first, the indicative, in which the priest declares that he himself remits the sin—"I absolve thee"; second, the deprecative form, wherein the priest asks God to remit the sins of the penitent—"May God forgive thee the sins thou hast confessed". The first is comparatively new, the second very old. The first formula is used in the Latin, Syrian and Syro-Maronite, Armenian, Bulgarian, and Ruthenian rites. The second is used by the Melchite Greeks, the United Greeks, and the Copts.

In his instruction of 31 August, 1595, *Super aliquibus ritibus graecorum*, Pope Clement VIII says that in case of necessity Greek Catholic priests may absolve Latins, but they are obliged to use the formula prescribed by the Council of Florence; if so inclined, they may afterward recite the deprecative formula.[31] Benedict XIV quotes this instruction in his Bull *Et si pastoralis*. It should be borne in mind that these two laws were enacted for the Italo-Greeks, whose peculiar situation as Orientals *outside the Orient* makes exclusive legislation necessary.[32]

The supreme authority of the Holy Office solved any possible doubt about this question when, on 6 September, 1865, it prescribed for the Orientals the use of their own formula

[30] Translation taken from the work *L'Orient et Rome*, by Father Michel of the White Fathers. Paris: Lecoffre, 1895, pp. xi-xv.

[31] *Collect. Lac.*, t. II, p. 449.

[32] In the revised Enchologion of Pope Benedict XIV the second formula was modified for the special use of the Italo-Greeks and made similar to the Latin one—i. e. indicative.

even in absolving Latins, save in case of contrary orders issued from Rome.[33]

2. CONFESSION OF PENITENT OF ONE RITE TO CONFESSOR OF ANOTHER.

Holy Church has always accorded entire liberty in the selection of a confessor, so that there is no distinction of rites in case of confession. In 1626 the Holy See strictly forbade Latin bishops to interfere with their Latin subjects who desired a Ruthenian confessor, and vice versa. We quote this decree: "Non debere latinos episcopos prohibere subditis suis, ne confessiones faciant cum sacerdotibus ruthenis unitis ab Ordinariis locorum approbatis, nec e contra Episcopos ruthenos unitos subditos suos simili prohibitione ligare ne confessarios latinos approbatos ad excipienda peccata sua adeant." [34]

MATRIMONY.

1. MARRIAGES BETWEEN LATIN AND ORIENTAL CATHOLICS.

There is now no general law regulating the marriage of the faithful, i. e. so far as determining whether it is to take place in the groom's or the bride's rite. Pope Leo XIII, in his last instruction, *Orientalium Dignitas*, simply says that the wife is perfectly free to adopt her husband's Greek or Latin rite; hence it will be necessary to quote here the various laws enacted on that subject for the different rites.

(a) *Italo-Greeks.* The marriage between a Latin husband and a Greek wife must take place before a Latin priest; the marriage between a Greek husband and a Latin wife may take place, according to the husband's desire, before a Latin or a Greek pastor. After marriage, the contracting parties may adhere to their original individual rites.[35]

(b) *Ruthenians* (in Europe). With the Ruthenians there is a very old custom according to which the pastor of the wife has a right to bless the marriage. This law must therefore be respected even if the contracting parties are of mixed Latin and Ruthenian rites. The regulation, however, foresees this case: "Nisi ambo sponsi contrarium petierint."

[33] *Collect.*, No. 983.
[34] *Collect.*, No. 929.
[35] *Et si pastoralis*, t. XV, p. 208, No. xi.

For the observance of feast days and fasts, they may both follow the same rite after an understanding with the Ordinary.[36]

(c) *Syrians.* If the contracting parties belong to different rites, the ceremony must be performed by the priest of the husband's rite; "and this", says the regulation, "because of the custom followed by *all Oriental communities.*"[37] When the wife prefers to keep her own rite, the Holy See gives her permission to follow the fasts and feasts of her husband. She is, however, supposed to be under her own pastor's jurisdiction for Paschal Communion, Viaticum, and Extreme Unction.

(d) *Copts.* If the contracting parties are of different rites, the *sponsalia* and the marriage must be blessed by the husband's pastor. If the wife is Copt and desires to retain her rite, she will be subject to her pastor's jurisdiction for her Easter duty, the Viaticum, and Extreme Unction.[38]

We see now that in Uniate communities it is the rite of the husband which is to be followed in the marriage ceremony; as the Synod of Sharfeh says. Such is the universal practice of the Orient. This must be true, because we see the very same usage obtaining among the Armenians and the Melchites.

If the Italo-Greeks and the Ruthenians have different customs, it is because the former are very near to the Latin rite, being *outside* the Orient, and the latter are intermingled with the Latins on the border line of the Patriarchate of Constantinople.

Of their own accord the Ruthenians in Europe adopted toward 1912 the *Ne temere* regulation, and the same thing has been done by them in the United States and Canada.

PAUL J. SANDALGI.

Curtis Bay, Maryland.

[36] *Collect. Lac.*, t. II, p. 564.
[37] *Syn. Sciarf. Syrorum*, Romae, 1897, p. 55.
[38] *Syn. Alexandrina Coptorum*, Romae, 1899, p. 60.

A TEST OF CREED.

A SCIENTIST wishing to find out the nature of a compound applies a chemical test. The way in which the substance responds to the test reveals its nature.

Is there anything in life that may be applied as a test to Creed in order to find out if it is true?

There is. A true creed must enable a man to meet the eventualities of life reasonably and beneficially. Suffering and death are part of every life. We may apply these inevitable casualties to a creed as a test, and if it does not respond properly we may reject it as false.

A creed that is true must have at least the quality of aiding man to face his appointed career rightly. There is but one creed that has this essential, as we shall show. We are safe, therefore, in rejecting all, except this one, as false.

A wise and capable man does not make a thing which is unfit for its purpose. Much less would an all-wise and all-powerful Creator make His masterpiece unfit for its purpose. Man is that masterpiece, and as suffering is inevitable in his life, he must be equipped for it. It is not enough that he face affliction as a necessary calamity. It is not enough that he meet it stoically. Sufferings have a purpose and must be met in a purposeful and beneficial way. A creed that does not enable man to so meet them is not from the Creator and can not be true.

A creed that does not enable man to meet properly the essentials of life can not come from the Author of life. Otherwise the Creator would be setting a task for man without giving him the means of performing it.

Death is certainly an essential casualty of life. Every man must die. Death is preceded by suffering. This suffering may be a painful illness or a frightful accident. In either case suffering and death are part of every life.

To meet these afflictions stoically, simply because there is no alternative, is not to meet them right. God did not make His masterpiece to be merely an endurance machine. There is a purpose in affliction. A true creed must show that purpose and enable man to meet affliction beneficially.

There is but one creed which enables man to meet the vicissitudes of life serenely and advantageously. That creed is the Christian Creed. Every other creed either fails altogether in presence of adversity or else it prescribes, in one form or another, fatalism. Rationalism, Socialism, and all the other 'isms regard afflictions as calamities only. Hence they meet them as inevitable evils. Their only remedy is desperation or violence or cynicism.

But the Christian creed enables a man to meet these hardships resignedly and hopefully and even cheerfully and always beneficially. The adherents of other creeds are broken by sorrow, but a Christian is ennobled by it. Of course there are individual exceptions in both cases. Certain strong characters among non-Christians rise above adverse surroundings by sheer force of will; but it is an endurance test at best. Also among Christians, certain emotional or weak persons succumb to affliction. But with these it is not because of creed, but in spite of it.

We are speaking of the generality of mankind as influenced by their respective creeds. Thus understood, other creeds, besides the Christian, do not enable mankind to face the issues of life hopefully and beneficially when those issues are adverse, as they frequently are in every life.

To meet the afflictions of life stoically is not to meet them right. That makes God a mere tyrant. Any creed that does not enable man to meet affliction in a way that will be honorable to the Author and Ruler of life can not be the proper creed for man. A creed that shows man how to regard his inevitable suffering as a potentiality of the highest good, and enables him to meet it in a hopeful and serene manner has the divine mark on it. The Christian creed does that. It teaches mankind that suffering may be productive of the greatest bliss.

Brief pain that ends in permanent pleasure is not pain. Death that ends in unending life is not death. Christ, with the authority of God, tells His followers that their sorrow shall be turned into joy. He also proclaims that death will open the door to eternal life. Viewed thus, suffering and death are not merely inevitable evils, but the means of incalculable benefits.

Suffering that ends beneficially is endured hopefully and cheerfully. But suffering that ends in nothing but worse suffering hardens and embitters the victim. That is just the difference between the Christian Creed which is God's teaching, and the other creeds which are man's.

Why then do not all men eagerly accept the Christian Creed? Because man wants to be a law to himself. Christianity obliges man to follow not his own will but God's. A man-made creed flatters the pride of man, and indulges his passions. That is why almost any creed may get a following. People think they are adopting a creed when in reality they are endorsing their own views. But the Christian Creed demands absolute acquiescence regardless of personal views. In return it gives man an equipment for the battle of life that makes him a sure victor. It gives him an outlook on life that is hopeful, cheerful, beneficial and, above all, true.

To understand this better let us examine the nature of suffering. Suffering may be barren or productive. Like soil it may repay the effort expended on it or it may not.

Barren suffering is suffering only. It results in nothing but pain. It produces nothing but more pain. Cancer pain is barren suffering. It produces nothing, but leads only to what is worse. On the other hand there is a suffering which is productive. A man in pain from the knitting together of a fracture endures suffering which produces a sound limb. Apart from religion, the cancer sufferer is hopeless, desperate, depressed. But the man with the fracture, although the pain may be more acute, is hopeful, cheerful, bright. This idea may be better exemplified by contrasting a hospital for incurables with the ordinary hospital. In a hospital for the incurable, although every possible thing is done for the comfort and welfare of the patients, there is an atmosphere of depression. The patients realize that they are doomed. They have no prospect for recovery. It is unproductive suffering.

In an ordinary hospital, on the contrary, although the suffering is more intense, there is a joyous spirit prevailing among the patients. They are hopeful and even cheerful. This suffering is productive. They realize that in a short while they will be restored to health. The outlook for them is bright.

We do not mind suffering and toil if they result beneficially. But if they result in nothing, they become unbearable, or bearable by compulsion.

Suppose, under compulsion, you were obliged to cultivate a square mile of the barren soil of the Sahara desert. What a cheerless, desperate task it would be!

But how gladly on the other hand would you work just as hard, and harder, if you were tilling fertile soil and the crops were all to be yours!

Now that is the difference which the Christian Creed makes in the struggle of life. It enables you to meet and bear cheerfully the tasks and hardships incident to life. It presents suffering to you in its true nature, showing that pain and death may be productive of the highest good. It teaches you how to make the warfare of life end in a glorious victory. Rationalism, Socialism, and all the other man-made 'isms lead nowhere except to cynicism or desperation.

The Creator of man never made him for that destination.

A short time ago I met a young man just returned from overseas. He had been "over the top" on three different occasions. I asked him how he felt when he got the order to charge from the trenches. His reply was: "At first a sensation of faintness took possession of me. My whole body felt clammy. But that was over in a few seconds. Then a feeling of exultation came. I realized I was going to victory, for I knew that I should be a victor on that field or a victor in heaven. I knew I was carrying out orders and doing my duty." That was the result of his Christian faith. The message of Christ to His followers cheered him on, "He who loses his life for my sake shall find it."

Later on I met another young fellow recently returned from abroad. He, too, had been "over the top." I asked him the same question. "Do you want to know how I felt?" he replied. "Do you really want to know how I felt? I felt just like going into hell." Of course he did not believe in heaven or hell, being a Socialist. But he used the word which had for him the darkest outlook. What a difference between his outlook and that of the Christian!

A true creed must give man a hopeful outlook. Otherwise the Creator is a Nero. There is one creed that gives a hopeful

outlook on life and gives it abundantly and to every class of mankind and under every condition of life.

By test, therefore, of the acid of tribulation, the Christian Creed stands out true. By the same test the other creeds fail. Now more than ever the world needs the true creed.

MARTIN J. SCOTT, S.J.

Boston, Massachusetts.

THE PREPARATORY CLERICAL SEMINARY.

II. Disciplinary Training.

IDEALS.

A LOW estimate of the obligations of the priestly state is a grievous defect in a candidate for the seminary, but it is compatible with the existence of a true vocation. The boy who enters the preparatory seminary has previously served at the altar, has perhaps lived in close attendance upon the pastor, who has inspired him with the active desire to become a priest. Despite the sensitive attention of youth, and the fact that he has never seen or heard anything that could be deemed out of place in the representative of Christ, he may have received but a commonplace impression of the obligations of the sacred ministry, far below that which God demands of His "alter Christus". Priests, as men, are influenced by convention. The standards of the pastoral office have largely varied in different places and at different periods in the history of the Church. Things which would be considered abuses are tolerated by reason of necessity; the toleration continues when the necessity ceases. Thus abuses become the practice, which invokes custom in the long run as a legitimate reason for their existence.

One of the objects for which the Church established preparatory seminaries was to raise anew the apostolic standard of priestly living, at a time when the clergy were openly addicted to simony, lax morals, neglect of instruction, and a rivalry for worldly honors. These had led to defection from the faith among large classes of the people.

To-day the Clergy of America, as of most English-speaking countries, rightly enjoy the reputation of a singularly active

missionary zeal. Within the last century they have wrought wonderful changes in every part of the land, changes that bear witness to the Catholic faith of priest and people, by thousands of churches, schools, and charitable and industrial institutions under religious patronage. But the aftermath of the sacrifices made to produce these effects shows plain signs of a new spirit, less apostolic because it can glory in its successes. These successes are largely of a material nature and invite display and self-laudation. First needs have begotten the habit of discoursing on money where once was preached the peace of the Beatitudes that extolled humbleness and poverty and the way of the cross. These themes have, though not without good motive at the outset, become secondary. If we broach them by habit as subjects to be preached, we do so almost as if it were cant or the topics were those of a past age. The Gospel of Christ is still announced, but often without the spirit that gives it living expression in the ordinary life of the Catholic, such as was the case in the ages of faith.

We clamor for success; we extol it, in and out of season, forgetting that it is not the essential note of progress; that Christ's cause and the world are antagonistic. It is not astonishing, then, that the youth enters the seminary with certain conventional notions of position, preferments, emoluments, pleasures and comforts, opposed to the letter and spirit of the evangelical law which he is expected to profess and preach in the future. Not only does this condition give him a wrong standard to begin with, in directing his vocational aspirations, but it creates a spirit of unreality, of cant in speech, of a lack of native sincerity. One finds these dispositions in the social world with its artificial standards and false ideals, where speech takes on the smooth habit that conceals the truth with an outward grace begotten of constant grooming. Of the priest who adopts these standards it is apt to make a whited sepulchre.

The educators in the seminary, if they would be true to their profession, must seek to enforce recognition and maintenance of the genuine ideal, of the true standard set by Christ and His Church. This implies not so much a rigid censure of secular influences, as rather a placing before the boy the image of Christ in all its attractive gentleness of the Good Shepherd.

The Model of the priest comes without scrip or purse or fine robes. Only for the service of the temple He remembers that His Heavenly Father has ordered the best that earth with human industry can produce. He is humble and meek and consorts with the lowly; yet He rebukes the pharisees and proud lawyers to their faces. He bids men remember that His law demands the banishment of any thought of lust for a woman; yet He defends and forgives the penitent adulteress in the most gentle way. He recommends the simplicity of the dove, yet bids His disciples be prudent as serpents in a world proud of its shrewd civilization. Money was the one corrupting element that is mentioned in the history of the Sacred College over which Christ presided; and St. Paul at a later date will not touch nor have it mixed up with the preaching of Christian truth in the churches of which he laid the foundation, though funds must have been scant for the housing and decoration of the Eucharistic Master. So "Blessed are the Poor" is not merely a platonic truth; it is a reality which goes into the building of the Apostolic Church. Flattery of the rich, display of vanity in the labels on stained-glass windows and marble columns decorating our churches, have given the boy wrong notions of the aims of his priestly vocation, and it is the task of the little seminary to undo and supplant this false standard of pastoral perfection.

Formation of Habits.

Ideals rightly set forth before the young mind beget aspirations, motives, and that sense of chivalry and honor which is the strongest asset in a youth's life. The first acts, however trifling in appearance or external consequence, which follow upon a generous impulse in the boy, are of immense value in the formation of habits and subsequent character. A few drops of water trace a groove in the hillside. The spring running down follows that line; so do the showers from heaven; and the waters swell and gather into a river that sweeps along the bed through forests, deserts and meadows, purifying, fructifying, carrying the burdens of men. Likewise a small matter will rouse a boy's enthusiasm; and there is a wondrous power in the temper begotten by it. From it derive habits.

There are two spheres in which habits must be developed in the youth who enters the preparatory seminary. They comprise the physical and the moral order. Outward deportment should correspond to or at least indicate the inward sense. The slouching, waddling, swinging or swaggering gait of a youth, whether he be cleric or layman, suggests lack of self-control and character, though it may be nothing more than manner. In the sanctuary it is doubly offensive to the sense of propriety. What we desire in a soldier are erectness, a measured step, self-possession and prompt response to military call. These qualities enhance our respect when they are free from any trace of mechanical slavishness that betokens mere drilling, such as is given to the animal trained for circus performances or for sport. In the clerical militia they indicate the gift of superior command and become the open-sesame to places and with persons otherwise inaccessible to him, whatever his virtue or his mental gifts may be. Hence drill, gymnastics, roll-calls, marching exercises, systematic control of the body, which cure what are known as "rubber-neck", pumphandle swinging of the arms, shambling walk, rightly constitute part of the seminary discipline.

The greater import however of these exercises lies in the fact that they become means to an inner control which unconsciously follows the indications of outward suggestion. They are connected with and stimulate the sense of order, cleanliness, punctuality, obedience. Their habitual practice not only promotes physical health, but eliminates that morbid tendency to magnify the bodily ills upon which a want of experience in the art of suffering leads him to concentrate his mind if not diverted to things around and above him. Thus nearly all the exercises that are calculated to form permanent habits in the boy are operative in the physical and the moral or spiritual order simultaneously. Furthermore they are so bound up in a common root that the cultivation of one good habit almost always implies that of the others. If for the sake of control we were to classify them it would be under the following heads:

1. Habits of *order*, by which the boy is directed to have a place for everything; a time for everything; a fixed and approved method for doing things. To this end the various

domestic appointments, the Horarium, the method and apportionment of class work, in other words the opportunities offered by the forethought of the superiors, must lead the way. Here the equipment of the seminary plays an important part unless the superior in charge can devise means to supply otherwise the ordinary aids to discipline which are demanded in a well organized community or household.

2. With order goes *cleanliness*. Here too it is not so much what the boy does as what is done for him, that is of value to his training. If we insist that he appear always neat and clean in class, in the dining hall and in chapel, we must make it possible for him by seeing that from the beginning he is supplied with the necessary outfit, laundry, dress suit and play suit; and that a definite time be assigned for "cleaning up", when water, soap, shoe brush and blacking, are at his command.

3. With the advent of jockey caps and sweaters for the ball-field attached to the seminary there has come also an ignoring of the sober modes of *dress* that were once the distinguishing mark of the cleric. Though we have ceased to wear the tonsure, by making it in an easily forgotten symbol in the liturgy, we are still held to the clerical costume. Its power to save the wearer from what is unbecoming in outward conduct is much the same as that of the public officer's uniform. He who is entitled to it dare not disgrace it, though he should be inclined to disgrace himself if he had not that check upon his responsibility. The clerical dress is most attractive. In color and form it indicates gentle breeding and the man of sober profession. Strange that those who are privileged to wear this token of superior mental and moral habits will be tempted to exchange it for the worldly attire that favors the "sport," the man of ease and comfort. The exchange rarely raises the estimate of the public for the wearer. When the soldier or the captain of a vessel, or an academic judge doffs his uniform, we at once experience a lessening of the influence of his importance as representing authority. So there is an element of permanent power touching the exercise of our office that is often involved in maintaining a care of ecclesiastical dress. With the boy respect for the clerical calling is fostered by insisting upon the manner of dressing. A preference

for secular styles of clothes, for colored ties and caps, is as much to be discouraged as wearing the cap or hat on the back or side of one's head. It betokens a levity that leads to bad manners, though it may not indicate lack of morals.

4. A not unimportant feature of order is *economy*, of the right sort. I mean the habit of conserving instead of destroying things, especially when they are of value. The greater number of applicants to the seminary are from humble families. The Church desires it so; because the poor are taught more easily those virtues which the priesthood requires than the wealthy. The generosity of parents is in no proportion to their means, as a rule. Those who send a boy to the seminary will lavish on him all they can afford, and more, where there is a show that he wants it. It is therefore a charity to parents if the boy is taught to restrain his needs, to economize in all proper ways and prove himself a true disciple of the Master who, whilst He encouraged thrift in His apostles, would have them be modest in apparel and content with what was offered them since He Himself would have no more. If the student is required to defray the main expense of his board and tuition during the years when his vocation is being tested, it is but just that he be kept from indulging any thoughtless extravagance which would make unnecessary demands upon those who support him.

In the use and conservation of what belongs properly to the institution the boy must be taught to exercise that responsibility which later on is to prove itself in properly administering what belongs to the Church. All this is self-evident, but it needs particularly to be taken account of in the training of the boy while he is in the preparatory seminary.

5. The happiest dispositions in the priesthood are found among the men who, having abundance of *work* to do, find themselves possessed of a habit which makes them enjoy it. "Labor ipse voluptas" is but an adaptation of the Greek poet Menander's famous verse, "Only strenuous labor begets abiding happiness". The habit of industry is often the result of natural disposition; a certain toxin in the blood makes rest difficult. But it is also the effect of training. In any case it is a preservative from many diseases of mind and body to which the life of a priest is peculiarly exposed. Where the habit of

industry directs the instincts and talents of the boy, his time is always employed in activities of practical usefulness. He may be taught to use his talents and tastes in his recreations as well as in his studies. Cardinal Mercier attributes his singular attainments in ecclesiastical administration to the fact that his early teachers made him *obey, work,* and *dare.* None of these things implies the necessity of drudgery. On the contrary a great deal of freedom may be allowed to a boy without detriment to the habit of order, industry, and initiative. Even the habit of manual labor is not to be underestimated, if it be made clear to the boy that it serves some useful purpose apart from any desire to exploit his service as a menial. To serve is indeed an honor and must ever remain the watchword of the minister of Christ, but it is a voluntary service that takes no account of earthly gain or ambition.

6. There are two other habits to which the young student must be formed, and which concern his heart. One is the habit of *reverence*; the other the habit of *devotion.* They supplement each other. If I were asked what is the most desirable trait in a candidate for the priesthood, or in the priest himself, I should unhesitatingly say the disposition of *reverence.* It is not without reason that by a universal consent men address the clergy with the title of " Reverend ". If it means that he is to be revered, it does so only because he is supposed in an eminent degree to represent man's duty of reverence to God. Our whole confidence responds to a minister at the altar who bears reverence in his deportment, tone of voice, aspect. It is not a thing easily counterfeited or assumed. The difference is felt, if not always seen. But to be so it must come with childhood, and be preserved through boyhood and youth. Then it acquires the mien of modesty, of deference to authority, of that spiritual self-restraint which controls because it yields with the authority of God. It is necessary to guard it, albeit it is a gift where there is a vocation, because the temptation to be independent is a common danger to all boys when they approach the threshold of self-reliance that leads to manhood.

The habit of reverence toward God, toward holy things, toward men, is nourished and enlivened by habitual practices of devotion. The theory that a boy is to be left to his own dis-

cretion in the matter of prayer or the choice of objects that appeal to his piety, is correct only in so far as it appeals to his generosity. He needs to be taught that there are definite times and methods of prayer. So was it directed in the Levitical ordinances of old, and the canonical hours are the worship of all ages. It would be unwise, of course, to overtax a boy's strength or natural disposition for freedom of movement. To multiply objects of devotion beyond those approved by the Church is not piety, but variety. Devotion is begotten much more by definite exercise, with due moderation, than by emotional appeals to a sense of freedom.

These then are the chief habits in which the youth is to be trained: order, cleanliness, economy on the one hand; work, reverence, and piety, on the other.

Correction of Faults.

It might be said that the first step toward perfection to which a cleric, like every one else, must aspire, should begin with the purgative process of correcting one's faults; and that then only can we safely begin the exercise of cultivating contrary habits. Logically that is the right way. Practically, the cultivation of good habits destroys the faults in the soul. A malarial swamp is robbed of its noxious exhalations by the planting in it of eucalyptus trees. The poison is absorbed and turned into nutritive elements. The energy of the boy combats faults with the same wholeheartedness with which he commits them, as soon as he is made conscious of the duty to do so.

With this in view those who are to guide and correct him must first have observed him. The superior of the preparatory seminary who does not know his boys, is absolutely useless in their education. If ignorance is bliss it is not so here.

There is no quality of fault that ever implies a total want of vocation. So long as the boy shows a disposition to change, to improve, to be corrected, so long is he entitled to be trusted as likely to persevere and become a good priest. I am speaking of faults, not of those mental or physical defects which at times assume a moral significance, and which debar a boy at the outset from the priesthood though they may be discovered only after he has been admitted to the seminary.

To discover the faults of a boy to his superiors and to himself he must be given free play to show them. Severity of punishment when they are discovered is almost always a mistake on the part of the educator. So is absolute indulgence of them. Many faults correct themselves spontaneously in a boy; or they are corrected by his companions. But they must be definitely scored to his perception as things reprehensible. The tolerance that bears with them is in itself a remedy that removes them, so long as it does not leave the impression that a fault is of no account and need not be corrected.

Development of Will Power.

Taking for granted that through the direction and supervision in the seminary the boy is made cognizant of the aims he must pursue and of the means that are placed at his disposal to attain these aims, it remains that the habits to which he is being trained by daily exercise become permanent so as to strengthen the will toward the pursuit of all that is high and noble in the career to which he aspires. There is in most arts some one trick or practice that leads to the perfect exercise of them. The art of acquiring will power which makes for character is supposed by ascetical writers and by men who propose to teach the ways of success in life, to be gained chiefly from repetition of definite acts until they become a sort of second nature. The rule of the seminary provides for such repetition since it constitutes the routine of community life. But habit, such as comes from repetition, of itself does not beget strength of character; on the contrary, it may make a slave of the individual. It needs the animating influx of conscious coöperation, a prompt readiness to move in the direction to which the command of a leader calls.

Now in the case of the boy who aspires to the priesthood there is one thing that elicits this element of coöperation whence arises a silent and constant training of the will power. That one thing is the sense of the importance of punctuality. The *reveillé* that wakens the soldier has an exhilarating charm for the boy scout. A similar enthusiasm must be communicated to the seminarian from the beginning, to make him alert in responding to any call of duty at any moment. To rise with alacrity, to impose silence upon himself the moment he

hears the signal, to step into rank at the instant the formation of lines is called, to answer to the sound of his name in class or at any other function—these are the quiet but animating motors that beget spontaneous control of the faculties, and develop the management of the will and the formation of a corresponding character. Two things are necessary for effecting this result: first, a continuous inculcation of the importance of punctuality in all matters of external duty; secondly, frequent exposition of the degrading effect of obedience to the eyes only of the superior. Time service belongs to slaves. The boy who enters the seminary enters as a knight. To be found repeatedly shirking duty, acting the slacker, is to incur public disgrace. The sensitiveness of few boys can stand that test. The effect of punctuality is apt to be permanent unless the superior himself is a slacker by example. Against this latter force there is unfortunately no educational principle to safeguard a boy.

Much more might be said about the admirable influence of the discipline of silence, the cultivation of manliness and mutual service, etc., but if the few points upon which emphasis has been here laid be carried out under a superior who appreciates them himself and manifests their conviction in his own life, all that is desired to make the boy a promising candidate for the higher seminary will be accomplished.

Recreations.

A boy needs abundant opportunity for recreation. Even when his power of endurance shows no weakening, it must be taken for granted that youthful enthusiasm calls forth a spendthrift energy for which compensation needs to be made. The boy is still growing. Overmuch use of any one faculty of mind or body, but especially of body, is apt to cause a stunting that affects the other faculties.

But recreation has its definite educational purpose in the boy, and is different from that of the man, who gains rest by merely diverting his faculties. Physical exercise, mental development, especially through the habit of observation, the directing of philanthropic instincts into ways of usefulness and charity, the fashioning of tastes—all this enters into a boy's recreation and needs supervision and direction. Playing

ball serves only the general purpose, though it is the sport to which boys take most in these days, following their elders. Besides this there are botanical excursions in which the physical organism is moderately exercised, while the mind is employed and useful knowledge is gathered during play. A love and appreciation of nature's gifts, the poetry for the soul, the medicinal and nutritive qualities of plant life for the body, furnish the future priest with suggestions for a thousand useful diversions. Again there are dramatic performances, not merely for the winter evenings, but for outdoor and summer exercise, that serve voice culture and manners, and a knowledge of history and of other wisdom, if rightly used. Why we should be given to the alternatives in most cases of selecting plays from Shakespeare or of producing all sorts of inane and farcical stuff under the name of "plays" for the young seminarists is not easily explained, unless that it is the old story of "custom" and "they all do it".

There is every opportunity, and there are very good reasons why we should teach the chief lessons of useful history, Biblical as well as national, or epoch-making events like the Crusades, through the medium of dramatic presentation. Perhaps it may be objected that we have not the material. Let us make it. It may not be as perfect as the classics, to which we have recourse as if they were the sole fountains of correct expression; but it will be much more helpful to the boy. Let us give him a play that makes him realize the virtues of the patriarchs of the Bible, or the lives of heroic saints who were also human and to whom he is taught to look as to models. It will be easier and more in harmony with his sacred calling than to expect him to learn virtue from Buckingham and Queen Catherine by contrasting it with the viciousness of Henry VIII and of Wolsey.

Then, too, why should there not be more Latin plays or Greek plays, composed for a purpose, instead of imitating the denaturalized models which pagan universities of our day affect to reproduce?. It is not so difficult to adapt things to the purpose for which we propose to use them.

The same is to be said about the art of music as cultivated in the seminary. Why must the boy repeat the amorous clamor of lovers of the "Celeste Aïda", when he has every

reason to disavow in his own life the sentiments expressed by them? Here is a field for the talent of poets, priests, and ecclesiastical artists, that calls for cultivation and promises the richest possible harvest. For if we can inculcate a right spirit and true and elevated taste for the beautiful in our young seminarians, they will be able as priests to bring about those reforms which have become the despair of all lovers of the truly Beautiful that reflects the Divine.

Age for Admission.

At what age should a boy be admitted to the preparatory seminary? The Council of Trent mentions the age of twelve. In general it marks the period in a boy's life when he begins to develop a sense of responsibility, a clear notion of what pertains to duty, and an awakening of the desire to choose a career. With the American boy it is the age when character manifests its first formative tendencies. Very quickly after that he shows tenacity in maintaining preconceived notions, sets definite values upon things and persons, learns the art of hiding his sentiments, and becomes less scrupulous in indulging his inclinations. With fourteen or fifteen he is apt to show a sense of independence, a disinclination to be guided, an exaggerated notion of "honor" which in reality is incipient self-assertion and pride. He becomes less impressionable, more difficult to correct and to change. That tells plainly enough how wisely the Church counsels when she suggests the age of twelve for entrance to the Preparatory Seminary.

[TO BE CONTINUED]

SAINT JEROME, HIS LETTERS, AND SOME OF HIS CRITICS.

OUT of a collection of one hundred and nineteen personal letters of St. Jerome in the Vallarsi and Migne editions of his works, thirty-six at least are addressed to women. These thirty-six letters contain some of the most valued points of information about Jerome's life and life work. They reveal character and temperament as only informal conversations, the daily expressions of mutual trust, of friendship, affection, feeling, can reveal the habits of mind, the heart, the soul of a man. They tell us something also of the standard of life, the practical ideals, the studies, the mental culture, the literary

recreations of Christian women, the mothers and sisters and wives of that century which has given to the Church and to history men like Ambrose, Augustine, Basil, the two Gregorys, Chrysostom, the two Cyrils, and Jerome himself.

In the notice of his own written works, *De Viris Illustribus* (*cap. cxxxv*), Jerome describes some at least of these letters written for the guidance of a community or associates of ascetic life during his residence at Rome, A. D. 381 to 385: *Ad Marcellam Epistolarum Librum Unum.* The letters to Paula and Eustochium, mother and daughter, are given as another distinct collection kept probably in their convent home at Bethlehem: "Epistolarum autem ad Paulam et Eustochium, quia quotidie scribuntur, incertus est numerus."

While it does not appear from the letters to Marcella and her associates that these ladies followed the regular observance and exercises of modern convent life, it is quite clear that there was a real community spirit of Christian restraint in following the Counsels of the Gospel, that they assembled daily, or frequently at any rate, for the study of problems in Scripture, and for conference on the aims and practices of Christian asceticism, and that the life and observance of this community were taken later to be the model on which Jerome, with Paula and Eustochium, formed the convents and monastic communities at Bethlehem.

Suburbanus ager vobis pro monasterio fuit, et rus electum pro solitudine. Multoque ita vixistis tempore, ut ex imitatione vestra et conversatione multarum gauderemus Romam factam Jerosolymam. Crebra virginum monasteria, monachorum innumerabilis multitudo; ut pro frequentia servientium Deo, quod prius ignominiae fuerat, esset postea gloriae.[1]

From what remains now of this Roman correspondence it appears to have been a familiar interchange of notes, rather than letters, questions and answers occasioned by problems in the study of the Scripture and its Hebrew text, and tokens of esteem and mutual confidence between the master and his pupils, between the priest, ascetic and savant, and these earnest, eager Christian women, students of the literature and the meaning of the Bible. Jerome describes this correspondence and its

[1] Epist. ad Principiam, CXXVII, n. 8.

later continuance after he had settled at Bethlehem in this same letter to Principia, cited above, written probably more than twenty years after he had left Rome in 385.

> Interim absentiam nostri mutuis solebamur alloquiis [he says] et quod carne non poteramus, spiritu reddebamus: semper obviare epistolis, superare officiis, salutationibus praevenire. Non multum perdebat absentia, quae iugibus sibi Litteris iungebatur.

In this same letter Jerome tells also how he came first to be introduced into this circle of ascetic women, who commanded wealth, rank, and position in the empire, and were now following the Counsels of Christ in the self-discipline of a higher life. The letter is a short memoir of Marcella addressed to Principia, one of her former companions and associates. It recounts briefly many points which we find in detail in the earlier letters and notes written during Jerome's residence at Rome.

Incidentally Jerome refers in this letter to the influence of Athanasius, the exiled champion of Catholic orthodoxy, on the development, the ideals, and the practices of ascetic life in the Church of the West. When, in 340, driven from his metropolitan see for the second time by the scheming and intrigue of Arian bishops and court favorites, Athanasius came to Rome to state his case and place his cause in the hands of Pope Julius, he brought with him the love of monastic life and discipline, the training of his own early days, the sketch also which he had written of the life of St. Antony, the patriarch of hermit life in Egypt, and the story of Pachomius and the monasteries of the upper Nile where communities of men and women followed his Rule. These principles of asceticism, the spirit of restraint and generous Christian sacrifice had won the hearts of some of the noblest, most refined ladies of Rome. They chose the Counsels of the Gospel and made them the practical ideals of life and social influence. And now, when Jerome came to Rome, they made themselves his pupils, students under his guidance of the literature and the meaning of the Bible. They became his trusted and truest friends, his correspondents for the remaining years of his life, the financial and moral support of thirty-five years of literary work at Bethlehem.

Jerome had left his first monastic retreat in the Syrian desert probably in 379. He had spent about five years there in

solitude, manual labor, and study. There he first learned the elements of Hebrew, and acquired a usable knowledge of the language and literature of the Old Testament taught by one of the brethren of the monastery.[2] He was ordained priest at Antioch by Paulinus, one of the three claimants to the see, was present in Constantinople during the stormy days of the second General Council (381), and reached Rome in company with two bishops of the East, Paulinus, who had ordained him, and Epiphanius of Cypress, probably before the end of the year 381.

When Jerome tells of his feelings of reverence, and reluctance to mingle with the élite of Roman society—"Cum . . . verecunde nobilium feminarum oculos declinarem"—he is hardly advertising himself, his shyness, or humility. It seems to be the simple confession of a man more used to silent study and the companionship of books than the conventional forms of Roman life.

And as I then [Jerome writes to Principia] was considered to have some repute in the study of Scripture, she [Marcella], whenever she met me, had some question to be answered, and she would not be put off with half an answer. She would present the problem as she saw it, a difficulty to be explained, not for love of dispute, but to know its solution. I hardly dare tell what gifts of mind, what virtue, what a pure life, what saintliness I found in her. It would only renew your sorrow. It would make you feel over again what a treasure you have lost. I will say only this: that whatever I had gathered by long study, what had come to me by thought and meditation as second nature ("in naturam versum"), that she learned and mastered and made her own; so that after my leaving [Rome] if any question arose on a point of Scripture, they would go to her for its solution ("ad illam judicem pergeretur"). And as she was strong in the virtue of prudence, and understood what is fitting, as philosophers say, τὸ πρέπον, the propriety of what you do, she would so temper her answers as not to claim for herself what she had really made her own. But she would either cite me or some one else as authority for what she said. Thus while actually teaching she showed the mental attitude of a pupil.[3]

[2] "Cuidam fratri, qui ex Hebraeis crediderat, me in disciplinam dedi; ut post Quintiliani acumina, Ciceronis fluvios, gravitatem Frontonis et levitatem Plinii, alphabetam discerem, et stridentia anhelantiaque verba meditarer."—(Epist. cxxv, n. 12.)

[3] Epist., CXXVII, n. 7.

This unstudied and vivid description of both pupil and master, of the lady ascetic and student of the Bible in its Greek, Hebrew, and Latin text, and her teacher and guide in the spiritual life and classical thought of Christian and pre-Christian literature, hardly squares with the view of some writers who have made Jerome the chief patron of reaction and ignorance, responsible largely for the failures of literature and learning in the middle ages. The reader, if he has a taste for the grotesque, may compare the picture which Jerome has drawn here with the caricatures of Christian asceticism which will be found in Lecky's *History of European Morals*, chap. 4, or Gibbon's *Decline and Fall*, chap. 37.

It cannot be fair criticism surely to pick out one chance sentence from the tomes of St. Jerome, a man whose whole life was devoted to study, thought, teaching, and writing, and imagine, or invite others to imagine that we have there, in one random thought, the measure of the man, the gage of his character and genius.

There is an instance of this sort in the *History of European Morals*, where Mr. Lecky has built about forty pages of censure on Christian asceticism round a mere passing allusion of St. Jerome—"Monachus non habet doctoris, sed plangentis officium" (*Contra Vigilantium, cap. xv.*). This sentence as it stands in the context has no connexion whatever with the general theme and the object of the treatise against Vigilantius. As an index to Jerome's genius and temperament, and therefore to his influence as a thinker and writer, it would be, I believe, more fair to quote his words in the same chapter: "Si omnes tecum fatui sunt, sapiens quis esse poterit," or again above in chapter six: "Tu vigilans dormis, et dormiens scribis, et proponis mihi librum apocryphum".

Aside from the testimony of the volumes of Jerome's written works, the standing proof of his power and worth as a teacher, which show that for him at least the monastic life was no bar to the "officium doctoris", these short notes of familiar correspondence give us the advantage of knowing the man, as far as a man can be known, from his daily conversations with friends, from the confidential exchange of thoughts and impressions on the events and problems of the day.

It was during this stay of less than four years at Rome that Jerome began the great work of his life, the uniform, standard Latin version of the Bible, which was finished finally more than twenty years later at Bethlehem. The correction of the New Testament was undertaken at the Pope's own suggestion, or by his request.[4] Then a first attempt was made at a corrected Latin version of the Psalms, harmonizing the various existing Latin texts with the Septuagint, and marking variations of language and construction.

The three versions of the Psalms made by St. Jerome, one at Rome, at this time, the other two later on at Bethlehem, may be seen in the Vallarsi edition of his works (Venice, 1735)—the "Roman" and the "Gallican" (now our Vulgate) in parallel columns with variations marked, in tom. x, col. 107-430. The third, translated from the Hebrew with explanatory preface addressed to Sophronius, is in tom. ix, col. 1159-1292. One of the main difficulties in correcting the text of the Psalter, by reason of its use in the Liturgy and ecclesiastical chant, is a point of interest and worthy of note as stated by Jerome himself in Letter *CVI*, nn. 12 and 46:

> Et nos emendantes olim Psalterium, ubicumque sensus idem est, veterum interpretum consuetudinem mutare noluimus, ne nimia novitate lectoris studium terreremus. . . . Perspicuum est sic psallendum ut nos interpretati sumus; et tamen sciendum quid Hebraica veritas habeat. Hoc enim quod septuaginta transtulerunt propter vetustatem in ecclesiis decantandum est; et illud ab eruditis sciendum propter notitiam Scripturarum.

The attitude of Jerome to his critics in the long work of translating, revising, and correcting the Bible text is seen probably to a better advantage in these personal letters to friends than in formal prologues on the merits or demerits of his work in individual books of the Bible. In these letters, speaking in confidence to those who knew him personally, and knew the worth of his work, he lets us see what he thought of men and learning. There we see what he thought of habitual

[4] "Novum opus facere me cogis ex veteri: ut post exemplaria Scripturarum toto orbe dispersa quasi quidem arbiter sedeam; et, quia inter se variant, quae sint illa quae cum graeca consentiant veritate discernam. Pius labor, sed periculosa praesumptio judicare de caeteris, ipsum ab omnibus judicandum."—*Praefatio in quattuor Evangelistas ad Damasum.*

fault-finders. There we find the persevering virtues of the saint, and the little things which tease the spirit and try the heart of a man, the tests of patience and endurance. There are expressed the sentiments, the feelings, the keen sense of humor of one whom we feel to be a real brother in human frailty, in bearing the troubles of life, in chafing occasionally under the burden of trial.

It may be that a man is surer of sympathy in speaking or writing to a woman, it may be that Jerome has the gift of seldom, if ever, using language to conceal his thoughts; whatever the explanation psychologically, the fact is that these letters to the women whom he had taught, and learned to esteem and venerate for their life of Christian restraint, are, I believe, without a parallel as plain expressions of Jerome's thoughts and feelings. Whether he blames or approves, we are quite sure, when we read and reflect, that we have the thought, the mind of the man. We can hardly mistake his meaning or the impulses of his sensitive but generous nature.

There is a fair example of this in what was probably the very first unfavorable criticism of his work on the New Testament, assured as it was of the patronage and approval of the Pope. Jerome is writing to Marcella, and through her to the ladies associated in the study of Scripture under his direction. He had just written two short notes, aids to memory evidently, for the same women on the ten Hebrew names of God and some untranslated Hebrew words of the Old Testament. He says:

> After my former letter, in which I reviewed briefly the meaning of some Hebrew words, it was reported to me, when I hardly expected it, that some meddling individuals are busy censuring me for daring to correct some things in the Gospel records, correcting, they say, the authority of our Fathers and the way of thinking of the whole world. On my own right I could have passed over their noise in silence (for it is a waste of energy to play the lyre for an ass). But in order that they charge us not, as they are wont to do, with a vain sense of our own superior excellence, let them have their answer. I have not been so dull of understanding, so crude and simple-headed (which they take to be the sole mark of sanctity, saying that they are disciples of Fishermen, as if the quality of ignorance assured them of the character of saints)—I am not so void of intelligence as to believe that

the Lord's words need to be corrected, or that they (the records of them) are not inspired. But I have tried to remove the errors of the Latin codices, errors which are undeniable from the very fact of variations in different copies of the text. I have tried to bring them back to the norm of the Greek original, from which they cannot deny all were formerly translated. If this offends them, let them drink the muddied streams in preference to the pure waters of the source. Let them, in reading the Scriptures, reject, if they will, the prudence which guides them hunting birds in the woods, and shell fish in the depths of the sea. . . . I know that when you read this you will knit your brows, and begin to fear that my freedom of speech may be again the seeding place of more trouble; and, if you could, you would put your finger on my lips and forbid me to speak out what others are not ashamed to do.[5]

It is clear, I think, from the general tone of this letter that Jerome dreads something more than the mere triumph of sophistry in the methods of his critics, more than the shallow reasoning of arguments for the veneration of antiquity, which were striking at his reputation and discounting the critical value of his work. Such methods must ultimately fail, and in time spell out their own defeat. Jerome's unsparing exposure of the manners and ways of some ease-loving members of the clergy, and the unspiritual and un-ascetic habits of fakirs of the monastic life, in his treatise on the virginity of the Blessed Mother of God against Helvidius, and in parts of the letter to Eustochium on perseverance in the Virgin Life, had made him unpopular among a party of ecclesiastics in the city, a party, not very strong perhaps, but strong enough, and unscrupulous enough to make a noise over his work; and through him to reach the honor of his friends, his pupils, the ladies of refinement and influence who were the lifelong patrons of his work for Christian literature and ascetic ideals in the Church. He had been blamed as a rigorist, and made to feel that he had lost his right to popular esteem—"Unum miser locutus, quod virgines saepius deberent cum mulieribus esse quam cum masculis, totiusque oculos urbis offendi, cunctorumque digitis notor."[6] This appears to have been the real peril which merits Jerome's scathing retort and his appeal to humor—the menace to the fair name and the future efficiency of

[5] Epist., XXVII, 1-2.

[6] Loco citato, n. 2.

ascetic life in the Church. He dreads the triumph of lower ideals, and it is the unspiritual religion which he holds up to view when he makes fun at the expense of its heroes.

Jerome has been blamed for hard language and the wordy abuse of his enemies in these letters to gentle Christian ladies. Even the editors of Smith and Wace, a standard work of Christian biography, have allowed it to stand on record that these letters show "of what scurrility this great man could be capable". I have no wish to canonize the language of St. Jerome, but out of sheer justice to the man we can, and we ought, I think, to note a wide difference between Jerome's style, his temper and his humor and the unreadable coarseness of some of the pre-Christian and post-Christian "classics". Between Jerome's "hard hits" and personal thrusts and the scurrilous verbiage which was meant to popularize the religion of the "reform" in the sixteenth century there is a difference of quality and kind. John Bale and Luther and the authors of the *Epistolae Virorum Obscurorum* are garrulous for the love of talk. Too often there is moral filth for filth's sake. There is much that we are ashamed to read, dare not print, a disgrace to the men, the motives and the movement which inspired it. In Jerome we discern undoubtedly a keen sense of humor, quick wit, the logic of irony which hammers its subject, strikes home, hits hard and wounds. But the wound, he reminds his reader, is meant to cure. It is the wound of the surgeon, not the assassin; the scalpel, not the stiletto. His words are sharp and cutting, but hardly leave the taste of bitterness or venom. They amuse, but never poison the mind of a reader. We can translate the worst that Jerome has said, I believe, with no apologies, without a blush or sense of shame.

I shall try to give a fair translation of what has been called Jerome's *abuse* of Onasus. The letter is addressed to Marcella, and is evidently an answer to what had been reported to him as the wise criticism of his work in Rome and his censure of low standards of spirituality and loose morals in the city.

He opens the letter with the admonition that "surgeons are thought to be cruel, and they have hardened themselves. Or is it perhaps not hard to have no feeling for the wounds of other men, to apply the cutting steel to flesh that is dead, not to shrink when curing what he feels who suffers the pain,

and to be regarded as an enemy? So is nature bent that the truth is become distasteful and vicious habits soothing." St. Jerome cites here the experience of the Prophets in the Old Testament and the words of St. Paul to the Galatians 4: 16 "'I have become your enemy by speaking the plain truth'—It is no wonder therefore that we also, laying bare the inveterate vices of sin, have incurred the unfriendly feeling of many. I am ready to cut a scabby nose, let the scrofulous individual fear ("timeat qui strumosus est"). I have decided to quiet a chattering little blackbird; must he think therefore that he is the noisome crow? Is there only one man in Rome with a repulsively deformed nose? Is Onasus of Segesta the only one whose words are meaningless, whose cheeks puff out like bladders full of wind? I have said that certain individuals have risen to questionable dignity by unfair means, by falsehood and perjury. What is that to you so long as you are sure of your own innocence? I have laughed at the pleader who has not a client; I have made fun of eloquence which is valued at a farthing (quadrante dignam eloquentiam nare subsanno). How does that hurt you, conscious of the force of your words? I have blamed priests who are acting like money changers. Why does that anger you who have the command of wealth? I have tried to keep old Vulcan shut in by his own fires. Are you his guest, or so near to him that you must try to save his shrines from the burning? I have chosen to laugh at scarecrows and bats and owls and monsters of the Nile: and you have taken all that I have said as pointing at yourself. Whatever vice I jab with the point of my pen, you cry out that it means you. You haul me into court, charge me as being a satirist, when I am writing plain prose. . . . However, I will give you a bit of advice by which impressions about you may be improved—Don't let the nose on your face be seen; don't let your voice be heard in speech-making. In this way it will appear that you are both handsome and eloquent."[7]

We feel, probably, like pitying this poor Onasus. But we are hardly more tenderhearted than St. Jerome, who has told us that the popular estimate of a surgeon's reputation is not much to be envied. Besides, it is evident from the text of

[7] Epist. *ad Marcellam*, XL, n. 2.

the letter that Onasus has somehow succeeded in making a fool of himself. He has compromised with conscience and sincerity in blaming the work and influence of Jerome. Jerome simply holds up facts. See what you have done. See what you are. Think over again what you have said. This is Jerome's method. It is Jerome's power, peculiar and quite unusual, to handle men and facts and ideas in the concrete. Jerome does not make long apologies. He draws no arguments from artificial logic. When he reasons, or asks us to reason with him, his premises are facts, and his conclusions the imperative mood which the facts contain and express.

There is one point which deserves notice, I believe, before we accept a charge of scurrility and abusiveness against St. Jerome. These women ascetics evidently were not scandalized by his language and style. They were not offended by his humor and wit. When he left Rome disgusted by the jealousies and bickerings of the party which opposed him, these ladies followed him to Palestine. Their vast wealth was at his command. They helped him to realize his plans to renew the ascetic and intellectual life of the Church when he saw the inevitable ruin of social decay in the empire. We must admit, I think, that these ladies knew the character and personality of Jerome better than we can know him now from the cold text of his written works, and we can hardly believe that they knew him in life as a coarse, scurrilous boor.

Just how much these women friends of St. Jerome did toward raising the standard of ascetic, intellectual, and literary life in their time we can not know. But we do know a few points of fact which deserve a closer study, facts which prove the moral and intellectual gifts of these women, and show some part that they were qualified to take in building up the Christian society of the fourth and fifth centuries and the centuries which depend upon them.

In the first place we know that even after Paula and Eustochium had come to Palestine and settled down to quiet convent life at Bethlehem, it was Jerome's wont to write to them almost every day. And this collection of daily letters formed a part of the finished plan of Jerome's literary work as described by himself in 392.[8] Now, when Jerome writes he has something

[8] *De viris illustribus*, CXXXV.

to say. In the wide range of subjects which he has gathered in by study, reading, and observation, in his knowledge of the history of the ancients, of laws, customs, mythology, superstitions, and folklore, his tomes are still a treasure to us of rich and varied information. With the works of St. Jerome, including some letters now lost, with the Bible which they read and studied and copied in three languages, with the records of the Church's history and traditions these convent libraries were about as well equipped for the intellectual purposes of their time as our own. They had treasures which we still use, not merely as antiquary relics, but as sources of encyclopedic information. The surest evidence of the intellectual gifts and mental qualities of these women is the fact that they read St. Jerome; they had him as a living teacher; they had opportunities to appreciate the thought and the wealth of information which his text always conveys. Moreover, I believe that it can be safely inferred that these women took a large part in the interest and work of bookmaking in Palestine and the East, where Jerome was the head, the mind and heart of ascetic and literary influences and activity.

We have no positive statement, so far as I know, in which Jerome says that the women in the convents of Bethlehem supplied the sinews for the material work, the art and skill and technique which produced the first manuscripts and copies of his original works and translations. But he speaks frequently of his practice of dictating to stenographers ("notariis"). This would require the work of copyists to turn the shorthand into ordinary script. He refers to the difficulty of getting copyists who know Latin in the East (Epist. LXXV, no. 4). These ladies were qualified for the work and from the description of Melania, the younger, one of their number, given by Palladius in the *Historia Lausiaca*, and reproduced in Surius's *Vitae Sanctorum*, 31 December, we learn that one of her constant and persevering occupations was calligraphy, the careful and clear writing and copying of manuscripts. This Melania, the granddaughter of the elder Melania, one of the original circle of ascetics at Rome, had married very young a youth of rank named Pinianus. Some time in the early years of the fifth century the two left Rome, probably to get away from the ruin and decay of its social and civil life. They

visited Augustine and Alypius in North Africa, traveled thence to Egypt to see the monasteries of the upper Nile, and finally went to Palestine to visit their friends and kindred in the convents at Bethlehem. Here they resolved upon separation and the life of continence, Pinianus entering a monastery to live under the rule and discipline of St. Jerome, Melania devoting herself to the ascetic life and service under the direction of Eustochium, who had succeeded to Paula, her mother, as the head of the Bethlehem community of women.

Her biographer says in describing the virtues and the worth of Melania that "this noble and generous-hearted woman was remarkable for her handwriting quickly and beautifully done, and free of all errors, so that they who are skilled in this art never had occasion to find fault in her work. That in writing thus she used to spend the greater part of the day. But when her hand was tired of writing she ran over many other manuscripts with her eyes, thus conveying to the mind and memory treasures for the instruction and profit of others."

The description is perhaps a little overgenerous with the merits and praise of the lady's work. But the point of importance to us is that writing, and just this kind of writing, calligraphy, in a clear and legible hand which was needed for manuscripts intended for permanent use, was one of the daily occupations of the ascetic women at Bethlehem. This point, I believe, claims consideration and thought, as bearing upon the morality and influences of ascetic life, and showing some connexion between asceticism and Christian culture and education quite as well as the vague information that there was (somewhere) a community of women, the members of which never washed their feet, and who smiled at the suggestion of a bath.[9] This problem seems to be one for the board of health rather than the student of European Morals.

There is one other point on which St. Jerome has been wronged, I think, by his critics, and a still greater wrong allowed to stand or pass unchallenged against the practical judgment and common sense of the Fathers and the Church which they represent. This point is a dream of which Jerome gives a very realistic description in his letter to Eustochium (XXII, n. 30).

[9] *History of European Morals*, third edition, New York; 1884, p. 110.

Jerome tells how he dreamed that he was dying, and his beating heart seemed to be the only living organ in his numbed, cold frame; how he was prepared for burial, and rapt in spirit before the judgment seat of Christ; how, questioned as to his state in life, he answered: "I am a Christian." But this was denied: "Mentiris, you are a Ciceronian." He was then ordered to be scourged, and even his tormentors pityingly interceded for mercy, and Jerome begins to make promises and vows to reform—"Deierare coepi, et, nomen eius obtestans, dicere—Domine, si unquam habuero codices saeculares, si legero, te negavi." He awoke, and he says of the nerve strain: "Liventes fateor habuisse me scapulas, plagas sensisse post somnum."

We have Jerome's own testimony and the testimony of his contemporary and most inveterate enemy, Ruffinus, as to how he viewed this dream and the promises made during sleep. In his Apology or Invectives against Jerome Ruffinus charges him with perjury, tells him that he is too liberal with his quotations from the classics to let it pass current that he is living up to his promise not to have the books, and not to read the authors of the heathen myths. He gives us moreover the precious information that his own brethren in the monastery on Mount Olivet used to transcribe the works of Cicero for Jerome; that he had held the folios in his own hands, and that he used to read them over because they were getting a higher price for these than for other manuscripts; that Jerome himself coming to Jerusalem from Bethlehem had brought with him and left in his care (probably for sale) a codex containing a Dialogue of Cicero and the Greek text of Plato. He adds furthermore that only a short time ago (the Apologies probably were written in 401-402) Jerome had been teaching Latin literature, explaining his own dear Virgil, the comic and lyric poets and writers of Roman history, to the boys who had been entrusted to his care to be taught the fear of God in the monastic establishment at Bethlehem.[10]

The reply of Jerome to this series of charges shows again the power of his wit and his keen appreciation of humor. At every turn of the incriminating charges there is a cutting re-

[10] Migne, *P. L.*, XXI, col. 591-592.

tort to thrust back the thought of building up an argument out of the materials of a dream.

> This is a new kind of bravado, [he says] which burdens me with the responsibility of dreams. . . . The dream of a sin will not take me to Hell, and the crown of martyrdom won in dreams will not merit the reward of Heaven. How often have I dreamed that I was dead and laid to rest in the grave? How often again have I fancied in dreams that I was flying above the earth, soaring through the air over mountains and seas? Does it follow therefore that I may not now live, or that I ought to wear wings because these wandering plays of fancy have sported with the mind in sleep? How many, dreaming, roll in wealth, and when they open their eyes find themselves beggars, Dreaming men drink streams of water, and on wakening find that they are burning with thirst. You demand that I fulfil the promises made in a dream. I will meet you on surer and fairer ground. Have you, I will ask, kept all the promises you made in your Baptism? Have we, either one of us, lived up to every ideal of our monastic profession? Be on your guard; it may be, perhaps, that you are looking for dust through a beam of your own. I speak despite my own inclination and will. While I put a curb on my tongue it is pain that compels me to speak. Your search has pried into the motives of my actions; it has even sifted out what I have said and done in my sleep.[11]

In face of this evidence of a controversy settled fifteen hundred years ago, in face of the fact that Jerome nowhere denies or repudiates, but positively defends and urges the discerning study of all that is good and true and usable in the heathen classics, we have still standing in the cold print of one of the most popular and usually fair handbooks of education in the middle ages—*The Schools of Charles the Great*—this commentary on Jerome's dream: "Thenceforth the utterances of pagan eloquence and fancy were for him [Jerome] a closed volume." [12] Has the thought ever come to the mind of a reader of this critique of a dream, to read one page at random of St. Jerome, and to count up and verify his quotations and allusions to the philosophers and poets of earlier times?

In letter *LXX, ad Magnum, Oratorem Romanum*, Jerome undertakes again to explain why he quotes and uses the heathen

[11] Migne, *P. L.*, XXIII, col. 442-443.

[12] *The Schools of Charles the Great*, by J. Bass Mullinger. Longmans, Green; 1877; p. 10.

classics. "Quod autem quaereris in calce Epistolae tuae, cur in opusculis nostris saecularium litterarum interdum ponamus exempla—breviter responsum habeto." Then in the space of less than two pages he defends himself, and cites fully forty-five Christian authors from St. Paul to Hilary, Athanasius and Basil, who have made use of non-Christian writers in support of their Christian aim and theme.

Jerome, at any rate, seems to know how to judge of the worth of the classics, and how to use them as aids in teaching the men and women of his own and later times. As to some modern fault-finders, we may begin to suspect possibly that their acquaintance with the classics is on the same footing with their knowledge of the Fathers, stuffed and padded in quality and the latest in style. We are perhaps too ready to admit that there is a line drawn and clearly marked between what is really beautiful and thoughtful in the heathen classics and the beauties of thought and life, reflections of our own life, in the Christian classics of the Fathers. May it not be that the quality of Jerome's "*eloquence*" and "*fancy*", his power to reflect and paint in words the life and conscience of men, have merit and a claim to rank with pre-Christian philosophy and letters?

I cannot believe that that scholarship, esthetic taste, or sincerity is to be trusted which discovers beauty in the heathen classics, and finds nothing to admire in the master works of Christian thought, the symbols of life and religion, reflections of nature true to man and true to God expressed in the literature of the Fathers of the Church.

Saint Jerome's influence over the life, the intellectual, moral and ascetic life of the women of his time, and, through them, over the future destiny of the sex of our own mothers and sisters, during the middle age, is, I think, a practical test of his great heart and mind and genius. His letters to these women, his translations, his commentaries on Scripture, with sidelights on history and literature, made almost exclusively for them, show us the mind, the affections, the feelings of a real man. His principles of ascetic life are expressed, not in the gushful terms of modern devotional theology, not even in the measured arguments of St. Ambrose or St. Chrysostom, but in the concrete and actual examples of life. His language

conveys the thought and affections, the experience, feelings, and sentiments of living men and women. He handles delicate subjects with clean hands and a pure mind. His words prove the character and the qualities of a Christian Saint, in his pupils, in himself.

FRANCIS E. TOURSCHER, O.S.A.

Villanova, Pennsylvania.

THE APPROPRIATENESS OF THE GREGORIAN SYSTEM TO CATHOLIC CHURCH SERVICES.

POPE PIUS X, of happy memory, in his famous Instruction on Church Music, of St. Caecilia's Day, 1903, asserts that it is the province of sacred music to enhance the dignity and splendor of the ecclesiastical ceremonies. Now, if sacred music is to exercise this noble office, it must be sacred in the sense which Holy Church attaches to that word, for many mistake sentimental music for sacred music. The Sacred Congregation of Rites and the Pontiffs for fifteen hundred years have many times asserted that the only proper and official music of the Catholic Church, the only music worthy of her most sacred liturgy, the music that was specially composed for her ceremonies, is the Gregorian Chant. All other music that is admitted to her services must be measured by the standard of the Chant, for such music deserves to be called sacred only in so far as it approaches to this chant. Gregorian melodies, those venerable and sublime compositions of the ancient Church, those outpourings of the soul in the ages of faith, are the only genuine and fitting artistic settings to the rites of Holy Church. Here we find no violations of church law, no singing by the choir of words which belong exclusively to the celebrant, no repetition or transposition of phrases, no divisions of the great hymns into set and independent pieces for the sake of the music, no embarrassment of the celebrant at the altar by delays, and, above all, no suspicion of anything that savors of the concert hall. The Church makes use of the art of music as she does the other arts, namely, as a means to an end. That end is the salvation of souls. Therefore, as all the other arts, it is secondary to her liturgy, an aid to make that liturgy better understood. Gregorian Chant, of all styles of music, answers this requirement perfectly, because of the fact that the com-

posers of the melodies of the Chant ever kept in mind that the Chant is the servant and handmaid of the liturgy.

Now, what is this sacred music called the Chant, and what is the secret of its appropriateness to Catholic worship? History tells us nothing very definite as to the actual beginning of plain-chant music. Since it was composed for the liturgy, the beginning and development of the former depended very much, if not entirely, on the development of the latter. From the very earliest records, we learn that the Canonical Hours were chanted to the simplest form of Greek melody as we know it. That form of melody and variety of scales on which the chant was based, could be learned by rote, and propagated by tradition, and this is what must have taken place until a system of notation had been invented in the eighth century. During these eight centuries, Plain Song resisted corruption, in spite of the fact that, for part of the time, at all events, it was handed down by oral tradition. As the early Christians were very jealous that the liturgy of Holy Church should suffer no change or corruption, so the music that accompanied that liturgy was just as jealously guarded. Thus it is that to-day we have recourse to the very earliest manuscripts in order to arrive at the genuine text of any plain-chant melody, for only in such manuscripts one finds the unadulterated chant as propagated by oral tradition.

A great majority of church-goers, and, I may even say, many of the clergy, form their idea of what is good and bad church music by their own feelings, rather than by calm judgment based on knowledge of the subject. That this is true is beyond a shadow of doubt; the almost universal condemnation of Gregorian chant by the people and many of the clergy proves it. If music pleases them, no matter what the character of the music may be, they do not think much as to its appropriateness. If, on the other hand, it does not please them, they condemn it without any further hearing. The reason for this state of affairs is evident. It is lack of a right education along these lines. The ear of the great majority of our people is accustomed to music as it obtains in the theatre and concert hall. When they do not hear music of the same character in the church, they are wont to find fault with, and to condemn the particular style of church music that does not appeal to

them. They make the great mistake in setting up the wrong standard. There is a strict line of demarcation between the chant and modern music. They differ entirely as to character, and have very little if anything in common. One was composed only for the Church and her services, and is not appropriate anywhere but in the church; the other is the outcome of a necessity to find a suitable means of reaching the emotions, and exciting pleasure alone. Gregorian chant is essentially religious and sublime, while modern music, although beautiful, is essentially worldly and emotional. The former would be entirely out of place in the concert hall; the latter is entirely out of place in God's Church. It is only when modern music approaches the character of Gregorian chant that Holy Church allows it to be employed with her liturgy.

What qualities must Catholic church music possess, and what constitutes the weakness and insufficiency of so-called church music, that is not appropriate to our services? In the first place, Catholic church music must obey the law of fitness which dominates everything in our service, that is to say, it must be devotional and dignified. As there is a special style of architecture peculiar to the church, a style which is out of place when employed otherwise, so there is a church style of music, which is all her own and which is a stranger outside her portals. This style of Catholic church music is not an arbitrary thing set up by any particular council or pope, but a spontaneous growth, springing from what is held by common consent to be right and fitting. As the liturgy of the early Church unfolded itself, it was set to melodies which in themselves brought out the hidden meaning of the text, that meaning which was too deep for the spoken word alone to express. It is for this reason that the character of each Gregorian melody changes with the character of the text that accompanies it. As the liturgy became more ornate and complex with the ages, the chant kept pace with it, until the Golden Age of Plain Song at the end of the thirteenth century. This priceless collection of melodies has ever since been so highly treasured by the Church that any attempt to discredit it is regarded in the same light as a similar attempt on the liturgy.

Gregorian melodies, then, are distinctly a product of the ages of faith. They tally with the prevailing tone of thought

and belief in that glorious age of the history of Holy Church. As Catholic Church service was, is, and and ever shall be the same, these melodies, ages-old, fulfill our liturgical requirements to-day as fully and as satisfactorily as in the time of St. Gregory the Great, the author of these melodies that bear his name. We need no other style of music in Catholic church service any more than we need another style of liturgy or of creed. Gregorian Chant melodies answered the purpose of the liturgy in bygone ages, and they still perform that same office. They are so wedded to the liturgy of the Church that the latter are not complete without the former. The priest at the altar dare not use any other. It is these melodies that have made that sublime service of Holy Mass something more solemn and more attractive than the common form of Low Mass. These same melodies have given the laity opportunities to assist at the celebration of the different parts of the Divine Office. We Catholics, and we priests especially, do not realize the priceless treasure that we possess in the sublime chant of Holy Church. The compositions of the modern great masters, Palestrina, Bach, Beethoven, and others, even if taken collectively, do not form a literature that can be compared with the sublime literature of plain chant. Beautiful and scholarly as these great compositions may be, they lack that spirituality and sublimity which eliminate them even from a comparison with Gregorian melodies. It is astounding, then, to find men who regard themselves as church musicians, and yet look with disfavor, and even with aversion, upon these melodies. Happily, this condition is fast disappearing, for a church musician to-day is measured by his knowledge of the plain chant of the Church, and by the regard in which he holds this grand institution of the ages.

The objection is advanced that, compared with modern music, Gregorian chant is too cold, too impassive, and too formal. We are told that it is our humanity that lies at the very basis of our natures, that we are human beings, and we need to have our feelings awakened and our hearts touched. The cold impersonal grandeur of the chant only overawes us, without stirring up the more tender emotions of our nature, so necessary in our religious life. To this we answer that the faith of the true Catholic is not an emotional one. We need

no music that appeals to the emotions alone to awaken our faith. Our faith is grounded upon something more substantial and something more lasting. Modern church music does nothing more than appeal to the common human emotions, while there is something stately, something grand, something overpowering, something mysterious in the sublime chant of the Church that raises the mind and the hearts of men above sordid earth to the contemplation of the majesty, holiness, and goodness of God. It speaks to us of the true, the beautiful, and the good. It typifies in its stately strains the firmness and the sanctity of our belief, the beauty of God's Church, the truth of the great doctrines of our Holy Religion, the solemnity of our awe-inspiring services, the majesty, the holiness, the mercy of the Great Jehovah. Modern music, with its emotional character, is most appropriate to the theatre and the concert hall, for its object is to please and delight the hearer. When it has done this, it has fulfilled its mission. It has no real religious message to convey, for the very reason of its existence is opposed to its use for religious purposes. It is a stranger to the liturgy, and therefore entirely out of place when accompanied by it.

Can we have in music the dignity and reverential beauty of Gregorian chant which worship demands, and at the same time those qualities that appeal to the emotional element in man? The particular emotional element that is inherent in our modern music does not appear in the least in the chant. It is entirely unworthy of it. But to say that the chant possesses no emotional element whatsoever is far from the truth. There is no composition in the modern style that so impresses one with the majesty of God, the nothingness of all things earthly, the goodness and love of a kind Providence, the longing for and the hope in a life to come, as a simple Gregorian melody. No modern composition can approach the tenderness of feeling, the beauty of thought, the sublimity of expression, and the hope in the future life beyond the grave, as the noble melodies of the Gregorian Requiem Mass. What modern composition can express, even in a feeble way, the belief in the great truths of religion, their stability, their awefulness, their majesty, as they are expressed in our Gregorian "Credos"? All efforts of modern music to produce anything like true religious emotion are futile. At most, modern music stirs up in

the individual some sentimental religious emotions that have no lasting effect on his religious life. It is the glorious chant and the chant alone that stirs our souls to their very depths, impresses upon them the truths to be conveyed, overawes them with the majesty of these truths, and leaves a lasting religious influence which becomes a part of the life of the auditor. It inspires him with its splendor and touches his heart by intimate relation to his own religious needs. It carries him on its wings to the mysterious worlds of prayer and mysticism. It reawakens in him faith and hope and transports him into a region of supernatural beauty and loveliness. In a word, it helps man to forget the world and all things worldly, and raises his mind to higher and holier things. All this excellence of Gregorian chant has its beginning and its end in the liturgy. It is the liturgy whose beauty and majesty are reflected through the chant. The chant is always the handmaid and the servant, lending its mysterious power to the spoken word, in order that its meaning may be impressed more fully upon the individual.

Let modern music, then, fulfill its mission outside the walls of God's church, in "awakening mysterious stirrings of heart and keen emotions, and strange yearnings after we know not what, and awful impressions from we know not whence;" but within the sacred portals music has a far nobler purpose. Why should modern music invade the sacred precincts of Holy Church? Is it not satisfied with its lot, which is the theatre and the concert hall? Is not its field large enough? Should it not avoid trespassing on the domain of sacred music, where the environment is strange and foreign to it? A Catholic choir-master or a priest who recognizes the fitness of things will not for a moment consider the unjust claims of modern music within the walls of the temple of the Most High. There music must be a medium whereby things Divine are manifested, a messenger from God speaking of the true, the beautiful, and the good. Plain chant is this sacred messenger. Within the church, by means of the glorious chant, the heavenly art waits reverently upon the spoken word and mystic rite, humbly echoing the sublime truths uttered there, speaking to us of God, the Author of grace, the Fount of charity, the Avenger of sin, the Dispenser of pardon, the Judge of all.

F. JOSEPH KELLY.

Catholic University of America.

Studies and Conferences.

A QUESTION OF PRIVILEGE.

To the Editor, THE ECCLESIASTICAL REVIEW.

A writer in the July number of the REVIEW takes upon himself to tell your readers that the doctrine which he sets forth himself regarding the consummation of marriage is that of the Catholic Church—"quibus finaliter adjungam quae sit Ecclesiae Catholicae de hac materia doctrina." I have yet to learn that the supreme magisterium of the Church has definitively passed upon the question. And as one of the Bishops of the Church I beg to protest against this summary and peremptory settlement of it by an anonymous scribe.

ALEXANDER MACDONALD, D.D.,
Bishop of Victoria, B. C., Canada.

A SPIRITUAL MILITIA.

ANOTHER PHASE OF THE LAY APOSTOLATE.

The world, recently, was amazed by the spontaneous and generous response of the youth of our country to the call to the colors. Recruits came from every walk and station of life into the democracy of patriotic endeavor. All other interests were cast aside; pleasures were forgotten, and, because of the nation's crisis, at the magic word of patriotism, millions generously suffered hardships and resolutely faced death. Surely, of all human emotions, patriotism is the noblest, and of all sociologic phenomena it is the sublimest. What are its springs? Here a most interesting study opens to the psychologist and sociologist. The moralist will declare that the love of country is closely related to the love of God, and the experience of the world's battlefields and senate chambers has been that the truest patriot is the man who really and truly loves God. He who serves God well will serve his country the best. Right here, the priest likewise can begin an inquiry of even a higher order, and one that will be of the greatest importance to his sacred ministry. He, too, is a student and an essential coöperator in this national edification. What more timely and logical thought, therefore, can

come to him than the following: Can this magnanimity of spirit be supernaturalized and turned into a working force for religion? In other words, is not the time ripe for the organization of a Spiritual Militia?

Patriotically we urge our young men to give a period of their life to their country, why not to the Church? If army training means much to them, spiritual training will mean more. If their service is of profit to the country, it will be so to the Church too. Is not every priest conditioned to encourage some good-hearted boy or girl to give at least two or three years' service to some good work? Should not our children be taught of all service that given to the Church is the greatest; of all glory that of working for God is the highest?

This is the laymen's hour and we will be wise if we but practically note what a power one of our flock may be for good or evil.

Our Divine Lord divides the human family into two classes, those who work for Him and those who do not. "He that is not with Me, is against Me; and he that gathereth not with Me, scattereth." (St. Luke 10: 23.) He stands at the cradle of every generation to receive its devotion or to challenge its disloyalty. If our young men and young women could be made to understand that with Christ there is no neutral, that they must, therefore, either be for Him or against Him, either working for Him or for His enemy, the devil, then the Fifth and Sixth Stations of the Cross on the walls of our churches would mean more to our adoring multitudes, and every parish would have many Saint Simons of Cyrene and Saint Veronicas.

If our people did but realize that in the little circle where Divine Providence has placed them, they may become an invincible power for good; that they may stand for their Church, alert for its interests, zealous to reclaim the wayward, to strengthen the weak, to hinder the perverse and to save little ones from scandal, what allies we would have in our priestly care for souls. To effect this blessed condition three things are necessary, good will, a spirit of sacrifice, and the priestly encouragement and enlightenment of the faithful. Good will is an essential to Church progress and missionary activity, and of nothing has the Church so much need from her children. Nothing takes its place. Our Lord glorified good will with

a pledged blessing of peace, "On earth peace to men of good will" (St. Luke 2: 14); "But glory and honor and peace to every one that worketh good" (Rom. 2: 10); and over the lack of good will the Holy Spirit has this lament, "There is none that understandeth, there is none that seeketh after God;" "All have turned out of the way, they have become unprofitable together; there is none that doeth good, there is not so much as one" (Romans 3: 10-13).

Of good will there is an abundance; but, like the scattered waters of a meadow which become a stagnant mass, offensive and disease-breeding unless turned to a useful purpose in conduit and stream, good will must be directed and streamed into channels of good. This is a work for priestly direction, a direction that presupposes zeal and generosity. Our Catholics have great impulses for good; they seek leadership. As the Israelites of old in time of battle cast their eyes upon Moses on the Mount praying for them, to-day our people turn their eyes to the priest, looking to him for inspiration and guidance.

A spirit of sacrifice is necessary in the priest and in the workers and if the leader prays and works for this grace he will taste the sweetest fruits of his ministry and accomplish one of its divinest ends, to encourage others to good; thereby, he enlarges his ministry, for our holy books say, "Quod facit per alium, fecit per se;" and he also increases his own eternal merit because he makes himself a coöperator with the charity of others. If the priest is self-sacrificing, this blessed grace will become contagious, and the love of God in his own heart, through the grace of the Holy Spirit, will be instilled in the hearts of others. After all, the measure of our sacrifice is the measure of our love of God. Love of God and sacrifice for God are convertible terms. It is delightful to serve those whom we love, and if we love much we will serve much.

The priest who will open his ministry to others will receive much divine consolation in meditating on those words of the Book of Proverbs, "Do not withhold him from doing good who is able, if thou art able do good thyself also" (Proverbs 3: 27). The words of the Holy Ghost here are terrifyingly plain, and surely there is not one of God's anointed who would wish to go to his judgment without having lived out, in some

perfection at least, this injunction of the Holy Ghost; for a priestly life barren of good works and wanting in encouragement to others to do good, will be an unsightly thing in God's eyes.

Another advantage of encouraging our people to be zealous is that it establishes them in Catholic practice and holds them to the best traditions of the Church. After all, it is only the manifestation of what a perfect Catholic life should be, for good works are an essential element of our Holy Religion. Faith and good works is the Catholic formula, so that if a man should profess nothing but faith, he would be wanting in his Christian life, as also would he be who did good to his fellows without faith. There is much reason and obligation for us to make the children of Holy Mother Church feel the responsibility of showing forth good works with their belief.

"Hallowed be Thy Name, Thy Kingdom come." This is the prayerful lesson of our Divine Lord. Can there be found a more perfect expression of the Divine Mind and Will than He gives us in these words? He would have this to be in our hearts and upon our lips. Anything that concerns this heartfelt wish of our Divine Lord is to us of the keenest interest; therefore, even though burdened with many parochial cares, our zeal and love of our Holy Religion have no limits, but are as far-reaching as the stretches of the Universal Church. Any plan that will help to realize these words of our Blessed Lord will be a welcome message to the priest. Encouraged by this, prayerfully and humbly we place the following considerations before our reverend readers.

A spiritual militia is not a mere theory. The name may be new, but the idea is as ancient as the Church. The plan of encouraging young men and young women to offer two or three years of their life to the service of God has the cordial approbation of the Papal Delegate, Cardinal Gibbons, and other prelates, and to show its efficacy the writer would like to give some concrete examples.

During some years of a long missionary career, pastors were urged in their own parishes to engage the help of those who showed some generosity above the ordinary. As a consequence many devoted themselves to parochial and local missionary work, and, because of this, children are being saved

from fatal dangers; a very large number of sacramental reconciliations have taken place; and many, after God's grace, will owe their eternity of blessedness to quiet and devoted lay apostles. Through these we have a knowledge of 800 souls brought back to their duties. These conversions happened to those who range from one to eighty years, and in every instance they were started toward God by some good soul working at the bench, or in a store, a shop, or a factory, at the bedside of the sick, or in a classroom. Understand, this is but a part statement, a recent accounting of an ever-increasing volume of good work, and all done without offence and as quietly as God's angels pass through a crowd.

It is, however, in one of the most afflicted and desolate parts of the vineyard, the Southern United States, that the value of the lay apostolate is best seen. The difficulties that obstruct the Church there in the carrying-out of Her Divine commission, "to teach all nations", can scarcely be understood by the average Catholic living in the North or the West. There are conditions existing in the South that can scarcely be paralleled in any other part of Christ's Vineyard. First of all, the dominant sentiment is essentially Protestant, and no work of evangelization is so difficult and discouraging as the attempt to reclaim to the Faith a powerfully organized, well-to-do, and well satisfied heresy, ingrained in several generations. There exist in parts the crudest and wildest conceptions of everything Catholic. The Church, in certain sections, is practically unseen and unknown, and, as a consequence, there is an extensive and profound ignorance. Provincialism and sectionalism add to this general misery; but the greatest of all difficulties are the fear and dread of our Holy Religion, and the fierce hatred entertained toward its priesthood.

Some six years ago the Vincentian Fathers began to labor in the eastern part of the diocese of Mobile. The Community gave generously of its members to this very unfriendly, even hostile place. Several zealous and able Fathers were forced to give up this mission in these six years. They came to give a large-hearted service, to solace the burdened of mind and the heavy of heart, and to be the friends and servants of the poor and of the sick. They had no proximate or ulterior motive outside of the love of God and the love of their fellow-

men. Three of these Fathers suffered personal violence, one was assaulted, another stoned, and one had the hose played on him. Repeated attempts were made to destroy and desecrate the Church property.

The consequence of all this is quite apparent—that the priest's personal contact with such a people is simply impossible as things are. This is the crux of the whole difficulty, and until this be removed we will find it difficult to deliver our message, for what can be done with those who look upon the priest as a menace to society, and who have the most horrible conceptions of all that we hold to be dear and sacred. Because of this hatred of the Church, statute after statute of unfriendly legislation has been enacted. A pertinent question may arise: What is the reason of all this? The reason is deeply rooted. Years and years of misrepresentation, without a concrete Catholicity to give the lie to malicious slander; unprincipled teachers and unspeakable papers, wily demagogues who have learned that a short cut to public favor and to office is to berate Catholics; these have all contributed to this conspiracy against the Catholic Church.

It can readily be seen that to evangelize a condition of pure paganism would not be so difficult. It can also be readily seen that in the ordinary exercise of our ministrations, we priests could do little to break down these gigantic walls of prejudice and misrepresentation. Sisters, too, are powerless because they also are under suspicion. What is to be done? The Fathers did everything, published a magazine, held non-Catholic missions, carried on many charities, and were priestly in their lives. Inspiration and plan were sought from the Holy Ghost in prayer and council as to necessary action. He graciously made manifest the means to counteract this vexatious opposition.

There was, because of the fewness of our number, one thing yet untried, and this a force that has been a tremendous evangelizing power since the days of our Lord Himself—the life and the example, the coöperation and good will of a highly spiritualized laity; in other words, the Lay Apostolate. To demonstrate Catholicity through them as a merchant does his goods was the principle evoked. The invincible argument against slander was the open lives of a number of refined,

enlightened, and virtuous Catholic men and women. Frequent contact with them on the part of the natives, daily association, and much questioning about their Faith and practice have accomplished results that seemed beyond the efforts of our priests. When every other means failed, the Fathers appealed to edifying and self-sacrificing daughters of Holy Mother Church to make common cause with them in the interests of our Holy Religion.

The Fathers were never attacked in dogma or principle, their enemies only making use of trite slanders and vile personalities. They were accused of all kinds of crimes. To defend themselves against such attack was only to scatter their ill repute. They realized that good works were their only defence. Their anxiety, then, was to enlist the coöperation of those who would place good works. Hence their joy when a number of young men and young women volunteered as teachers and catechists, or who in some capacity would touch the family and social life of the locality. The chief concern was to reach the mind of the child; in this lies the real hope of the mission. It surely is a sorrow of sorrows to know these little ones are maliciously filled with hatred and fear of the most glorious work that Christ accomplished on earth, His Church. How could we reach their minds? As far as the priests were concerned, it appeared to be an impossibility, inasmuch as many children are brought up in dread and contempt of them. It was left to the Lay Apostolate to solve this seemingly insuperable difficulty. To tell of their success is to relate the story of three years of hardship and struggle against insult and opposition.

In January of 1915 they started their school with three children. A perfect bedlam of hate and insult was let loose against them. The meanest kind of trickery and unprincipled obstructive tactics were employed by their enemies. They were refused dwellings, or driven from them if they found some one with enough heart to give them shelter. They were even forced to share a barn, with turkeys, rats, and snakes as their companions. Undaunted, they persevered. Their modesty, charity, meekness, and Christian refinement caused sentiment to turn gradually in their favor. The school began to increase. During that time many an insult, patiently suffered, they offered to Him who for them suffered so much.

God was touched by their constancy and He realized in their favor the words of the Psalmist, "Trust in the Lord, and do good, and dwell in the land: and thou shalt be fed with its riches" (Ps. 36: 3).

Easter of this year saw over three hundred pupils on the roll. Please God, the Fathers are about to begin a school to accommodate four hundred children, and of these all but a dozen will be non-Catholic. A radical change has come over the townspeople. Street demonstrations held to terrify the teachers and drive them out of town have been suspended; disturbers of the peace and those inciting to riot against the school have disappeared; a much more tolerant spirit seems to be in evidence. To-day these devoted apostles are held not only in respect but even in affection. This progress has been made on the barest material resources. Their schools are but a number of shanties, the desks planks, and the seats soap-boxes, but all this is accidental to the fact that the faculty ranks second to no teaching staff in that section of the country. Thank God! now, Catholicity has an exponent here in a number of Christian ladies, who by their charm and grace and modesty show that the Catholic Church is the mother of all that is sweet, refined, gracious, and lovable.

It may be added, in conclusion, that all this work done for religion on their part is gratuitous. The question may be asked: How do they live? As the sparrows live. Their only hope is in the Name of Him who made the heavens and the earth. Their ambition and joy is that God's Holy Name may be hallowed and that His Kingdom may come. God has rewarded this hope by touching the hearts of many who have known of their sacrifices in this afflicted mission. Thankfulness is one of their virtues, thankfulness for the smallest consideration and benefaction. May you, dear Reverend Father, help to answer the question of how they live!

The South is one vast mission field, and apart from the non-Catholic whites there are millions of negroes to be evangelized. If we do not reach out to them soon, their conversion will be difficult. This work is too much for a few priests, or for a few scattered communities, or even for a diocese. It is our work, yours and mine. "Hallowed be Thy Name, Thy Kingdom come" is a personal obligation. To discharge ourselves of it is life's most blessed opportunity.

Surely there is no more useful exercise of our ministry than to encourage the missionary spirit in our young. If we could only unlock the powers for good around us and set them in motion, how much more would God's Holy Name be hallowed and His Kingdom come!

Finally, we can not treat of a Spiritual Militia without mentioning the needs of home missions, for these come under the same scope. Foreign missions, surely, should be fostered and maintained. But so also should the home missions. Think of the millions and millions of non-churchgoing folk in our country; then think of the millions of negroes, and children of foreign-born Catholics. Out of this ocean of souls let us take one single element, the Italian child. What we say of him in one city, we say of him throughout the United States. It is safe to say that a very large number, by far the majority, of these little ones receive no religious instruction at all. This excludes, of course, the feverish activity of so many proselyting bodies who infest the foreign settlements of our large industrial centres; as a consequence, these abandoned boys and girls are so destitute of the knowledge of the rudiments of their religious patrimony that thousands and thousands do not know whether there be one Person in God or a multitude. This is an incontrovertible fact. Investigation will only add to its horror. It is simply appalling. I am speaking now of children, children born in the United States, children who belong to our home missions, children nearly in every case born in sacramental marriage, and almost to the individual baptized. Are not their souls and the souls of our poor negroes as dear to God as the souls of the Japanese or Chinese babies?

The devoted apostles of whom we are writing are helping in a humble way to the solution of our foreign settlements problem. Some hundreds of these children are also under their care in other parts of the country. Through the Spiritual Militia it is hoped to recruit sufficient workers to develop a larger volume of home mission work. The need of this is surely self-apparent. Some carry on the work from their homes; others who are free to do so live in community, wearing a modest civilian garb. The qualifications of those who would undertake the work are few and simple, a love of God, a zeal for souls, and a spirit of sacrifice that will cause them

to willingly suffer hardships for the sake of their Holy Religion. If there be such a young man or young woman in your parish, he or she need bring nothing else to the mission.

Applications and letters for more detailed and necessary information may be sent to the Cenacle Lay Apostolate, St. Patrick's Church, Phoenix, Alabama.

The highest ecclesiastical authority has recognized the urgent need of this movement and is hoping and praying for its support.

THOMAS A. JUDGE, C.M.

Phoenix, Alabama.

THE PASTOR IN HIS SCHOOL.

The influence of the Catholic school in preserving the faith of our children is not seriously doubted nowadays. Books, newspaper and magazine articles have been written extolling the Catholic system. Sermons and lectures have been delivered with the view to emphasizing its effectiveness. The statement that mind and will, learning and morals go together in every right system of educational development has almost become a truism by iteration. Indeed, no one need seriously set out to prove to the mass of our people that the parish school is our most effective human means of keeping our Catholic children in the Faith. They accept that without question. When we discuss the parochial system at the opening of our schools in September we do so more for the sake of informing and explaining than to win converts to the cause.

The considerations that follow, then, about the pastor in his school will not be so much a setting forth of the pastor as a defender of the parish school system. Rather they will, one hopes, form a sort of statement of how the pastor may make the system more efficient.

Contrasting public and parish schools, we observe in the former a tendency to change from old to new systems in plans of study and methods of teaching; in the latter a more or less strict adherence to tradition. Ardent advocates of Catholic schools speak of the "fads" of state schools, and aggressive upholders of state schools tell us that parish school methods have been allowed to run into a condition of fossilization. We are informed that in state schools the belief obtains that new-

ness indicates progression. As a result we have men and women whose chief occupation seems to be the devising and propagating of up-to-the-hour pedagogical methods. Text-books that have done service for a year or two are set aside in favor of others that contain get-educated-quick schemes. The improvements are often mere verbal displacements and phrase changing. School children are spoken of as "child material," which is impressive to those whose education is of Chautauqua dimensions. When one is heard to discuss the "subnormal-child group," you may be sure that one has been to the teachers' institute—for three weeks anyhow. It is the jargon of the trade. It means one has been away. It is a sign—just as tan may indicate Far Rockaway or Atlantic City. With many Americans words are more important than understanding and a listening spirit. To be able to talk of "collective bargaining" indicates that you are "well up" on the labor question. You may not be at all. But if you possess the jargon you are believed to be. We have brought the "bluff" methods into our education as well as into our business. In our public schools, it is said, every method or variation of method is offered for reaching the child-mind with a minimum of effort and a maximum of speed. Child notions are to be hatched out through some sort of educational incubation. There are theories without number for advancing the "normal" and for checking the "super-normal" mind. The results of this manifold experimentation are not, we are assured, convincing. The fruits have not measured up to the promise.

This, I think, is a fair statement of the criticism advanced against the educational methods of the public schools. I am not prepared to say how just it is, because that is quite beyond the purpose of this paper. Besides, several states differ as to the program and management of their schools; hence any general statement is subject to modification.

Critics of parish schools assure us that those who govern and direct these schools have a pronounced dislike for changes of all kinds A text-book runs along its leisurely life of fifteen years or so, without any one suggesting that it be replaced. A method of teaching is employed which originated perhaps in the mind of "our Venerable Mother Founder soon to be canonized." It is said that parish school children are pious

but backward; that our teaching Sisters are wanting in up-to-date methods for reaching the child mind. Many of them, it is claimed, are without normal-school training, have not had the advantages of a course in pedagogy, and very often are not given the benefits of a summer school. There is no elasticity about our plans of study, no effort made to improve our methods of communication. This is a statement of a point of view. I set it down, not because I endorse it altogether, nor because I want to irritate people, but because it may help us in the matter of self-examination.

The parish priest, as the director of his school, must give strength and direction to the parochial school system. He must, in broad sense, uphold the system that combines the training of mind and will, thinking and conduct. In other words, he must see that religion enters into and colors the complexion of his program of studies. This does not mean, however, that he must be offensively aggressive in defending his school. Indeed, the best defence of the parochial system is to make it as thorough and as comprehensive as possible. Merely extolling it on Sundays and condemning the public schools will not make it any better. Improved efficency in the parish school must be watched and worked for. The ability of teachers, which includes the methods of instruction and the manner of handling children, must be observed quietly by the pastor with the view to helpful suggestion later on. This should be done tactfully, not abruptly or with unnecessary circumstance, as if one were a general reviewing a regiment of troops. Any correction as to manner or method will be more effective as a suggestion than as a command. Priests who scold their teachers, who are abrupt and harsh with them before the children, who recite with feeling a litany of their faults, do not exercise the power of their position to anything like the best advantage. Quiet watchfulness, a suggestion, a word of encouragement in which is included a caution will as a rule produce better results than caustic criticism. In trying to develop greater teachers, every effort must be made to keep them grateful teachers as well.

Considering how much our teaching Sisters do, how much they put into a parish and how little by comparison they get out of it; how generally loyal they are to the priests with whom

they labor; how meagre the legitimate human freedom which all good people everywhere enjoy is given them—keeping all this in mind, one is inclined to say, our teaching Sisters deserve whatever of quiet helpfulness can be offered them.

The children of the school are links that serve to unite the priest to his people. Daily he is, or ought to be, brought into contact with them. Often he can form an estimate of homes through children; and while this estimate will not always be correct, it will be nearly so. A knowledge of children's homes and surroundings will modify a priest's judgment of children themselves. The habit of little ones to report at home what is said in school should impress upon the priest the importance of being guarded in his speech in their presence, especially when what is said relates to their parents. Very often the kindly, sympathetic word reported at home will change the hearts of bitter, indifferent, or fallen-away Catholic parents, just as the harsh, unguarded remark will transform well-disposed people into enemies of the Faith. Anyhow, kindness, patience, gentleness brings children nearer to the priest, while harshness and Spartan severity drive them away. The entrance of the pastor into the school room is not to spread terror. Christ gathered the little ones round Him and spoke to them gently out of His merciful Heart. In this as in other problems of conduct, the priest has to follow his Model. To fancy we are great disciplinarians because we have reached a position where children are afraid to approach or to speak to us is to misunderstand our mission altogether. The strong priest does not frighten children into submission. His power is recognized behind the smooth finish of the gentleman; and he is obeyed all the more readily and joyously because he stoops with graciousness to the least of his flock. In the direction of his school the priest must be flexible—which is quite distinct from being weak. One may be strong without being bumptious and ill-mannered. One may pursue a steady policy, without being so self-centered as to think one's course of action is synonymous with right.

The curriculum of studies is important in the life of the parish school. It has to be properly planned and directed. Readers, histories, to some extent geographies, are to give the truthful Catholic point of view. "Preachy" Catholic readers,

in which the large, slow-moving language of a poorly translated theology rumbles around young heads with the noise of many syllables are, one is glad to note, superseded by less top-heavy books. Yet there remains even now a need for a crisp, adventurous, out-in-the-air series of Catholic readers. Books, like clothes, may go out of fashion. And while one does not hold that the really great things in literature will ever pass away or be out of good taste, yet the arrangement and method of text-books may easily be so.

It will be helpful if the pastor pay a visit occasionally to the public schools of his vicinity. The order of the day, the fire-drill, the marching to music, the discipline maintained by the teachers, the methods of teaching—all this is worthy of observation. Self-sufficiency is one of the most persistent foes of wholesome progress. It may be irritating to find others are ahead of us in certain divisions of our work, but that very knowledge will urge us on to perfect ourselves. The best schoolmen are not flinging the offensive adjective "godless" at the public schools, while making no serious effort to improve the manners and good behavior of their own children. Gesticulation, and a high tone of voice and inflated boasting to our congregations on Sunday about our splendid school system will not improve our school noticeably. Let us visit the school every day; note how the children are taught, how they are dressed, how they conduct themselves in the class-rooms; find out what is the standard of their behavior coming to and going home from school. Something definite will be given us to work on. Perhaps we will be rejoiced; perhaps we will be saddened to distress. Anyhow, we will focus our attention on our own field of service, which is our chief duty. Be sure that vigilance and the pain of doing the seemingly small things, and a daily concern for the upkeeping and uplifting of the school will beget a knowledge which will be fruitful unto good. We may never preach a school sermon which men will call eloquent; we may not lecture on scholarship and the value of culture, but we will have a good school. We may know it so intimately, as a valet knows his king, that we will not grow enthusiastic about it. For all that, we may be sure it is giving a good account of itself.

There are splendid school-priests throughout the country, one grants. Active, up-to-the-hour men who are doers, not talkers; who see that standards are established and maintained rather than assume they exist; who do not make ludicrous boasts and flamboyant comparisons which serve no purpose except to sadden those who think and understand. Those of us who know least about the working of our schools are the most obstinate in resisting suggestions for improvement from any source. On the other hand, priests who are active in school work gather in useful hints no matter whence they come.

One hopes, indeed, there are many such priests. In the years that are coming more than at any previous time, it would seem, we will have to fight to hold our schools. If they are kept efficient they will be worth the fight and our people will enter it with stout, unyielding hearts. Unless all signs fail, the battle will come soon. The day of "nosey", impertinent, pharisaical legislation is on us. Meddlesome men, inflated by conquests in certain fields, are athirst for more. The American virtues of self-respect and self-reliance and independence are superseded by a state paternalism that may become worse than slavery. The ancient dictum that a man's house is his castle is set aside, and the hour seems coming when the castle may be invaded and every sense of ownership violated. Arrogant officialism may claim the right also to take our children and to educate them as the state sees fit. If we lack centralized, unified, and concerted action, an unAmerican officialism may work its will. If we are unified and centralized and wisely, withal vigorously, led, meddlesome, impertinent legislators will strive against us to no purpose.

To maintain our rights with success we must be sure we know their outlines. We can not have a state within a state. Our parish schools must be Catholic; but they must also be American. Priests who superintend parish schools and are unsympathetic to the country are as much in the way of our progress as are bigoted officials. A priest ought not to be the pastor of people, ought not to direct a school if he sets the interests of any other country before this. The priest who speaks slightingly of the nation before his children—the future citizens—is untrue to his trust.

The language of the country is English. To be citizens in the most efficient sense one must speak it. The language of communication in our schools, therefore, should be English. However much it may hurt our feelings, be sure that the sooner we get our children outside the classification of "foreigners" the more will we progress to unity of action as well as of faith. No matter where their fathers or mothers come from, the children born of them in this country are Americans. English is the normal language of intercourse. In factory, store, shop, street, college, our young people will hear it. If they are to be useful and are to earn a livelihood they must know it. The priest who arrogantly insists that this or that foreign language shall be the means of communication in his school is depriving his children of their birthright. To say that if children do not speak the language of their foreign-born parents, they will lose their faith, is an excuse not an argument. The Catholic Church is the Church of all peoples and of all tongues. One sees no reason why children whose parents speak a European language should lose their faith because they speak correctly the language of their own country. May one not suggest that a narrowing nationalism, rather than zeal for Catholic Faith, is one of the chief causes why we have so-called "foreign" schools and "foreign" churches? Children should love the land out of which came their ancestors. No one objects to that. But this does not mean that foreign-born priests have any right to box the ears of their parish school boys because they are heard to speak English on the streets of an American city. When the fight comes to maintain our schools—and it may come sooner than we think—let us be sure we are fighting as Americans for what, as Americans, we may rightly demand. Let us fight for the right to teach religion in our schools, not for the right to teach it in any foreign language. This is America, not Europe.

Again, it is quite within the jurisdiction of the state to insist that a correct history of the country, the genius of our government, a summary of our constitution, a study of our great national figures be made a part of the curriculum of study in every school. I have no doubt we have all this in our plan of studies now. In which event the prying official will have nothing to carp about.

It is simply iteration to state that the betterment of our schools will depend upon our priests. There may be a diocesan superintendent, diocesan examiners, a diocesan curriculum of studies. For all that, the priest must actively supervise and wisely direct his own parish school. This will mean time and trouble. But why should any good priest regret the cost of either when the reward is so great? Men give of them freely in the world of industry and finance where the results that follow are purely material. The future of our people, of the Church, of the country depends in a far greater measure than people are likely to admit upon our parish schools. Let the priests who have the responsibility of directing then be men of vision and resource; strong men and courageous; yet flexible and blessed with a generous measure of human kindness.

P. J. CARROLL, C.S.C.

South Bend, Indiana.

REGULATIONS FOR THE SECURING OF ALTAR WINE.

The passage of the Agriculture Bill carried with it a Prohibition rider. According to this bill, the object of which was to conserve food-stuffs during the period of the war, the Commissioner of Internal Revenue was given the power to make regulations concerning the securing of wine for sacramental purposes. These regulations were approved in February, 1919, and were to take effect, 1 July of this year. They required the applicant for altar wine to state, under oath, the amount of altar wine in his possession at the time of giving the order; that said wine would not be used for any purpose other than sacramental; that the quantity ordered would be limited to a period of three months.

At the suggestion of His Eminence Cardinal Gibbons, the Right Rev. Thomas F. Hickey, Bishop of Rochester, took a special interest in the matter of the provision for altar wine and made known to Commissioner Roper and Deputy Commissioner Gaylord the inconvenience, additional expense, and even the risk in transportation in the frequent shipment of altar wine; also the more or less odious procedure of an oath being required for securing wine for a purely religious purpose, such as the celebration of the Mass.

The Commissioner and his Deputy received the objections to the regulations in a courteous manner, and declared themselves ready to accept any suggestions that would remove the inconveniences complained of, without frustrating the object of the law. They received the assurance that the bishops and clergy of the country would be prepared to coöperate fully with them in a plan that would secure the desired end, without the above mentioned conditions which appeared unnecessary and impracticable.

As a result of this conference, a plan was arranged and approved by the Commissioner, according to which the bishop of each diocese will appoint an official, whose name and address are to be filed with the Collector of Internal Revenue for his district. This diocesan official will endorse every order for altar wine within the diocese as a guarantee of good faith. The orders are made in duplicate form. After being endorsed, one copy is to be sent to the party who sells the wine, the other is to be returned to the purchaser to be kept by him as a matter of record.

Below is given a copy of the form to be used, and until the printed forms are supplied by the Internal Revenue Department, type-written copies may be made and used in each diocese.

FORM OF APPLICATION.

U. S. Internal Revenue.

Form 802.

APPLICATION FOR SACRAMENTAL WINES.

Date .....

I .... Name in full Official position

of ..... located at ..... Church or institution Name of city or town

..... request that ..... and state Name of seller

forward to my address by .... Express or freight Quantity

of wine for sacramental purposes.

In his report to Cardinal Gibbons, the Bishop of Rochester took occasion to emphasize the courteous treatment with which Deputy Commissioner Gaylord, who had immediate charge of this matter, accepted the proposed recommendation to relieve the clergy of the embarrassment which the original form as an interpretation of the law would necessarily have entailed. It is hoped that the said interpretation will be incorporated in the wording of the statute. Meanwhile it has authoritative sanction, and takes effect at once. Orders for altar wine may therefore be placed without oath, for the quantity needed in each case.

IRREMOVABILITY AND CONCURSUS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The revolution in Portugal annulled the Concordat of the former government with the Holy See, and the bishops were consequently obliged to appoint pastors to parishes without a concursus. Some parishes were crippled in their finances to such a degree that they could not support the clergy. The bishops had to manage as best they could.

In a decision, 13 July, 1911, the Apostolic See requested a return to the common Canon Law. There was, however, a doubt which the Patriarch of Lisbon referred to the Sacred Council for settlement. Did the decision refer to the common Law previous to 1911 or to the new Code? The answer of the Sacred Congregation of the Council, approved and confirmed by the Holy Father on 15 April, 1918, comments on Canon 459 § 3, 1-3. It may help us to understand our own kindred problem.[1]

According to Canon 459 § 4 the custom of appointing priests to parishes either by concursus, such as Benedict XIV specifies,[2] or by any other approved method (*periculum* or *examen*), shall continue in force until the Apostolic See decrees otherwise.

In the answer to the doubt alluded to, this Canon is the basis. Hence we conclude, first, that the method of concursus prescribed for this country by the Third Council of Baltimore is still in force, since the Holy See has decreed no other;[3]

[1] *Acta Apost. Sedis*, Annus XI, vol. XI, num. 7, pp. 236-239.

[2] See Docum. IV in Appendix of new Code.

[3] III Conc. Balti. Capt. VI.

secondly, that parishes affording sufficient revenue should have a parish priest in accordance with the same Canon 459 § 3, 1-3.

That leaves no doubt as to our status. Any parish able to maintain a priest should have a "parochus proprius," except in vicariates and prefectures (Canon 216 § 1-2). The distinction, supposing of course the mind of the Ordinary in appointing a parish, between "parochi inamovibiles et ad nutum movibiles" is as much dependent on sufficient revenue as on concursus: "paroecias, quae sufficientem dotem habent, conferant ad normam Cod. Juris Can. v. 459 § 3, 1-3, poterant vero alias conferre ad nutum." [4]

This ruling, it may be rejoined, is for the Ordinaries of Portugal. However, the reasoning makes it fundamental: "eadem decisio quum executioni demandanda sit nunc, post publicatum Codicem, peropportune videtur ad hujus normam accipienda; siquidem universim de novo, re integra, ordinanda sit in aliqua regione canonica disciplina circa aliquod institutum ecclesiasticum, praecipua quadam ratione, ordinatio fieri debet ad normam Codicis nunc vigentis; idcirco enim publicatum est, ut secundum illud quodlibet ecclesiasticae disciplinae caput in futuro ordinaretur." [5]

I am not considering the reasons for erecting, dismembering, or consolidating parishes (Can. 1415 § 3 in particular), or for changing irremovable into removable rectorships or vice versa (Can. 454 § 3); but rather, whether irremovability necessarily postulates concursus.

According to the law of the Third Council of Baltimore, as noted above, an appointment to an irremovable rectorship depends (with rare exceptions in law or custom) on a concursus. It will so continue according to the principle applied in answer to the doubt of the Patriarch of Lisbon. Neither is there any change in the method of concursus based by the Third Council of Baltimore on Benedict XIV, *Cum illud.*

In number 59 of chapt. VI De concursu, the Council of Baltimore advises: "licebit examen doctrina separare ab examine de ceteris canonicis requisitis," etc. This is an approach to custom in some parts of Europe: "ea ratione, ut semel in anno,

[4] *Acta*, as above; p. 239.
[5] *Acta*, as above; p. 237.

statuto tempore, examen generale de scientia pro missionibus in futurum vacaturis, juxta formulam supra statutam, instituatur," etc. What qualifications the new Code demands of the priest whom the Ordinary appoints to a pastorate Canon 453 § 3 enumerates.

A removable rector is "parochus proprius" of the parish to which the Ordinary appoints him. Irremovable rectors differ from removable rectors in permanency. "Qui paroeciae administrandae praeficiuntur qua proprii ejusdem rectores, stabiles in ea esse debent; quod tamen non impedit quominus omnes ab ea removeri queant ad normam juris." Paragraph 2 of the same Canon 454 explains: "At non omnes parochi eandem stabilitatem obtinent; qui majore gaudent, inamovibiles; qui minore, amovibiles appellari solent." Canon 451 plainly enacts: "Parochus est sacerdos vel persona moralis cui paroecia collata est in titulum cum cura animarum sub Ordinarii loci auctoritate exercenda." The difference then is in permanancy. "Quasiparochiae sunt omnes amovibiles" of course; so are "Parochi, ad religiosam familiam pertinentes, sunt semper, ratione personae, amovibiles ad nutum." (Can. 454 § 4 and 5.)

The number and proportion of irremovable rectors in dioceses in the United States "pro nunc", are set down by the Third Council of Baltimore in Chapt. V, num. 35.

That "pro nunc" was a wise proviso, since the present method of listing "episcopabiles" no longer affords what was considered a prerogative of irremovable pastors—to have a vote in determining a terna for their respective dioceses. But the rule of their appointment by the bishops in the United States is unchanged. For in Canon 459 § 4 the very instruction giving the norm of concursus followed by the Third Council of Baltimore is that of Benedict XIV: "In regionibus in quibus paroeciarium provisio fit per concursum sive specialem ad normam Const. Benedicti XIV *Cum illud*, 14 Dec., 1742, sive generalem, haec forma retineatur, donec Sedes Apostolica aliud decreverit." Neither can irremovable parishes be made removable "sine beneplacito apostolico". The bishops can, after consultation with their chapters, change removable parishes into irremovable ones; while newly organized parishes should be irremovable, unless the bishop, after consulting his chapter, concludes otherwise. (Canon 454 § 3.)

Hence I conclude, irremovability and concursus are still correlative in this country: "salvo semper judicio meliori."

JOSEPH SELINGER.

Jefferson City, Missouri.

THE BISHOPS AND OUR CATHOLIC PRESS.

To the Editor, THE ECCLESIASTICAL REVIEW.

A more powerful influence on the people of the world, the governors and the governed, than the Press does not exist. Every theme, every opinion, every principle, and every movement, whether political, religious, sociological, sane or insane, finds expression in the press and thus creates its vogue or finds and develops its strength, rallies its adherents, and perhaps becomes a mighty compelling force in the city, the nation, or the world. Maybe also the fallacy of the whole thing is proved to all by spreading it before the legion of readers of the public press. The danger lies in the possibility that by specious argument that which is false or harmful may appear true and good to a great public, whose principal means of information and instruction is the press, daily, weekly, periodical; religious or secular. In the same manner what is right and beneficial and even necessary for the personal and public good may readily fall into the discard through poor, weak presentation.

In these troublous times when so much can and must be done to lead a weary, bedraggled, reeling world out of the chaos into which the horrible fratricidal struggle of the nations has thrown it, what is the Catholic press doing to steady mankind in its attempt to regain its bearings? What is the Catholic press doing to bring about a union of the forces of order, the strength of Christianity to still the murderous instincts, stay the violent hand and quell the anarchy that follow ominously in the aftermath of the most disastrous of all wars?

It has always seemed to me that the Catholic press has two foremost functions to perform, two leading purposes wherefor it exists. The first of these is to enlighten Catholics about the activities of their Church in carrying out her divine mission among men; the second, to bring the Church's tremendous influence for good, for right thinking and right living, to bear upon the entire citizenry of the locality, the country, the world.

The written word has an undoubtedly better and more lasting influence than any number of sermons and addresses. In these latter, comparatively little can be said and at their best they can arouse the emotions and the energies of men for only a short period. There is an authority in "black and white" with which no other method of impression compares. The reading public the world over far exceeds that of the listeners, whether churchgoers or those who attend meetings and conventions. The printed message reaches the very young and impresses them when a speech would put them to sleep. Has it ever dawned upon you who may scan these lines what a disparaging comparison exists between the effect of the Sunday sermons and of the Sunday papers upon our young men and women, our mothers and fathers, and even our grandmothers and grandfathers? Of these last and those of their generation how many can attend church and hear a sermon? The press reaches to all corners of civilization. The missionaries very clearly realize this. Our late lamented Pontiff, Pius X, saw it, as does our present Holy Father, Benedict XV, both of whom have shown the most energetic solicitude for the upbuilding and widespread use of the Catholic press as one of the most potent means for carrying into effect Christ's injunction to His Apostles that they should go forth and preach the Gospel to all the world.

How is the Catholic press fulfilling its mission? What power does it wield among us? What are the Bishops, whose business it is to see that the Catholic press functions successfully, doing in the performance of this duty? There are several very good Catholic weeklies published in the United States The best of them is not worthy of us. Whichever Catholic weekly paper or magazine you choose as the best, falls far short of its purpose, establishes no standard of which we can be justly proud, exerts no such influence, either great or fine, as we have every right to expect. There have been made genuine efforts to accomplish something worthy and great in this line, but inevitably, for some reason or other, the endeavors relaxed, the interest of producers and consumers waned and the publication dropped back well to the rear of the line. No Catholic paper in America to-day stands out as a great authoritative publication for the guidance of our own people and

for the information of the great body of Americans who do not profess our Faith but who know the Church's power for good, respect her and would like to know where she stands and what our side is doing. This statement may hurt someone's pride; it may offend many. But childishness and dodging the issue and recriminations will never right things or remedy defects which every responsible person, prelate, priest, or layman must recognize if he will undeceive himself and face cold facts.

Let us take up our favorite Catholic paper or magazine and look it over together. Be honest with yourself, and accept my word that I have no axe to grind. Just let us face the facts. Well, the first page is filled with the story of the Bishop's activities during the week. The story is scattered all over the page and a great deal of it is of no real importance to the great body of readers. Some of it is dead matter that had better been buried than exposed to public gaze again. Or perhaps it is a collection of items of news from all over the diocese or the country, or, if very ambitious, the world, all of which items appeared in the daily press word for word days ago. There has been no selection of an important item of such news for proper elaboration and discussion. No, just a rehash! There are advertisements on the front page. Oh! yes, we must not omit them. I wonder if they influence the power or energy of the paper. I wonder!

Then there are the inside pages filled with "Aunt Mary's Columns"; puzzles for the children, which only weak-minded grown-ups bother about; foreign-mission narratives with sickly cuts and filling four times the space they merit; the letters from Rome and Frankfort and London and Kerry, either weeks old, if true, or, and most likely, fresh from the pen of the office cosmopolite. The advertisements, good, bad, indifferent, and ghastly, are ubiquitous. They pay well!

At last we come to the editorial page, the very heart and soul of the paper. We like to look through the entire paper for some interesting genuine news before finally settling back in our chairs for a thorough and, we hope, profitable, perusal of the editorials, the voice of the Bishop or his appointed writters on the live topics of the Church and the world which fill the atmosphere these days. Perhaps the paper in point is a Catholic paper managed independently of the authorities of the

diocese. In such a case, unless authorized and approved, not generally, but in each issue, by the proper authorities, this paper has no more right to the name Catholic than has a man who fails to attend Mass on Sundays and holidays and to perform his Easter duty. Well, what do we find on the editorial page? Straggling comments about more or less important matters; occasional foolishly sentimental personalities, bitter attacks on persons, on secular papers and, worst of all, on other Catholic publications. Petty criticisms, ill-considered retorts to fancied affronts that might have much better been ignored. This page is the weak member in the body of the Catholic press. It is the heart with the leaky valves. It is a sad commentary upon the breadth of view and the intelligence of the publishers and the writers. It is, unfortunately, a reflection upon the Bishop in whose diocese and under whose auspices it appears.

Instead of being the great source of strength, the bond of union, the voice that commands universal respect, not only for the paper itself (the individual paper is but a cog in the wheel), but for the entire Church and for Catholics the country over whom it is supposed to represent and whose principles it is established to enunciate, this page and the papers in which it appears weekly wherever we go is the cause of the lack of united feeling and effort and interest among Catholics; a source of shame on many occasions, of dismay and amusement to the great public who are not children of the Church; the reason for the complete lack of united action on the part of the Catholic press and of the failure of coöperation on the part of the secular press, in whose favor it must be said that they are glad to be of service at all times to a surprising extent if treated fairly and without prejudice. The result of such loosely-written matter, such ill-conceived editorials, such poorly-planned and carelessly issued Catholic papers is discord among our own papers, antagonism from the other denominational and secular publications, the loss of interest by Catholic readers, and the total failure of the whole magnificent project.

We have a work to do in America. It is a work that can be accomplished among ourselves and throughout the country almost solely through our Catholic press. By no other means

can we reach the great public. It is the great portal through which all may and most people must pass to learn the Church's divine message and to help in her necessary task in America. Isolated, jealous efforts can never achieve the needed results. There must be cohesion and unity of endeavor, which can be attained by the Bishops only. It is their work quite as much as ordaining priests and administering Confirmation. They must study people, the times, and our conditions. They must seek contact with all the elements of their jurisdiction; they need the intimate knowledge which they can and should derive therefrom and these elements need the strength and guidance that contact with the Bishop will bring them. The fruit of these efforts, whether they be evolved in periodical conferences with worth-while laymen and women, as well as their clergy, free to voice their views, or otherwise, will be a worthy, strong, representative Catholic paper with a message, with a " punch ", so to speak.

The Archbishops and Bishops of America have a duty to perform to the Church, their people, their country, and themselves in the united consideration of the needs and purposes of the Catholic press and the methods by which to achieve these purposes. It is they only who can bring some order and some real good into this all-powerful arm of the Faith and the public weal.

AN OBSERVER.

MARYKNOLL MISSION LETTERS. VI.

THE REV. FR. FORD, A.F.M., TO HIS CONFRÈRES.

THE CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA,
CHURCH OF OUR LADY OF LOURDES,
YEUNGKONG, PROVINCE OF KWANGTUNG, CHINA.

DEC. 28, 1918.

Dear Father Superior:

We're home at last and we feel it. Everything here spells Maryknoll and I feel that many of us in years to come will walk these floors and trip on the crooked steps and soon know the odd twists and dark corners.

We were keyed to expect a shanty and found a model mission house, well planned and complete, though hardly large

enough for five missioners and several adjutants, as teacher, catechists, and cook.

Yeungkong is a city of from 30,000 to 1,000,000, according as you give it limits. Much of the city is outside the walls and there are twenty-six villages within a few miles' circle. Our church is off the main street (the only street properly so called, where three can walk abreast), one in a group of buildings including a priest's house with four rooms, where the five of us sleep and eat. Fr. Price has the bedroom, Fr. Gauthier a storeroom fitted with a bed and chair, and Frs. Walsh and Meyer and I another room with three beds, two desks, washstands, and chairs. It is delightfully like the first years at Maryknoll.

I should have described the chapel first; it has home-made kneelers for the men and women (the men occupy the front, the women the rear), and boasts of the only panes of glass on the property, except those in our rooms. It will hold one hundred Chinese, but will need enlarging, as it was packed on Christmas. The walls are whitewashed and have a series of mural "paintings" (in Chinese ink) representing scenes from the Bible—of course with Chinese faces on Moses and the rest. The altar has a green matting on the top step, which we bought in Canton, and a wonderfully beautiful old crucifix which Fr. Gauthier picked up in a junk shop in Yeungkong, possibly the spoils of a raid on Macao or Canton. It is like the Spanish crucifixes in Manila, full of expression and carved by an artist.

The church and house are lit by kerosene. There are some small one-room houses for the teacher, the old caretaker, and the catechists; also a large one for the Christians to sleep in when they pilgrimage to Yeungkong for the big feastdays. Each house(?) is fitted with a raised platform where all sleep. Our Chinese would make Trappists ashamed of themselves. They use a clay brick or block of wood for a pillow. I tried it, but couldn't sleep; I prefer the bare board. But we've rigged up small pillows.

There are no such things as sheets, or mattresses, or napkins, or tablecloths, or even stoves, among the Chinese here. They pile a few mud bricks against the wall and build a fire under them to cook their rice. They even enjoy the smoke of the

wood (there is no coal here); and I think it helps to keep away "skeeters", that rival the Jersey brand. We bought a second-hand stove in Canton, but it was hard at first to persuade the *boy* to use it except to boil tea; now he admits that it is twice as good as the old way and doesn't burn as much wood. The wood has to be carried down the rivers in boats several hundred miles and children hang about the water's edge to catch any stray pieces that come floating along.

Every day the site of our Mission grows on us. We are inside the walls, just beside the East Gate, are high enough to look over the wall and see some small hills to the south; and the wall gives us no possibility of neighbors on the south or east; yet we are really in the heart of the population and easy of access to the postman—who seems bashful about calling. It was not until the day after Christmas that he gave us our first letters, and they consisted of two bills from Canton! However, now that the War is over and influenza a thing of the past, "we should worry."

My loyalty to Ireland is being shaken. There are positively no people so lovable as the Chinese, at least of the countries I've seen, which isn't much of a record to judge by. Just think of this for a simple character! Our man of all trades, seventy-five years old, shoeless and patched, was hired a few days ago; he asked $4.00 a month as wages. When we protested it was too high, he said: "The price of rice is high; when it falls you can lower my wages." Labor is too cheap here; there is such a struggle for mere existence that the poor fellows work for almost nothing. They live on rice and vegetables, a pound of rice five cents and three or four cents worth of vegetables; those poorer still live on fish and a sort of cabbage, with meat perhaps twice or thrice a month and thin slices at that. As "procurator" or marketman I'm getting to know the prices of things and they are very high. Eggs (tiny ones about two-thirds American size) are two cents apiece; chicken forty cents a pound; a ham (fourteen pounds) $8.40; wood, 100 cubic feet, $6.50. All this in the U. S. money. I had expected to find living cheap here as in Africa or Borneo, but it isn't; and yet the War has not hit this country at all. Probably half the people do not know it is over, as few can read and in the interior there is little or no commerce with

the outside world except with the Standard Oil. The Standard Oil tins are used everywhere, to carry water, as measures in the stores, and to light every house by a tiny oil lamp.

You see how unspiritual I am, all my thoughts on food; but that is the fault of my job. Lest any of the Vénarders[1] should think we starve occasionally, it might comfort them to hear about our Christmas dinner. Forty or fifty Catholics from neighboring villages walked or sailed into our compound, many coming as far as twenty to twenty-four miles. They arrived on Christmas eve and brought with them a calf, a pig, ducks and hens galore, and vegetables. They cooked in common, like the Christians of St. Paul's time, and slept in several of our rooms on planks laid on the stone floors.

They are simple farmers and fishermen and could not understand how it is that I don't speak Chinese. They would rattle away at me for five minutes, and all I had to do was to smile and return their salute: "*Tin shu poao*"—"God bless you". We had Solemn High Mass at midnight (Fr. Meyer and I were the choir), and a Missa Cantata at eight in the morning. Then the big feast! About forty to fifty, mostly men, received Communion, as practically the men only have been converted. The women here have had no catechists to visit them and to give them instruction, but we have hired four at $6.00 per month each. At eleven the Christians marched up with two huge baskets of beef, duck, live chickens, eggs, pork, and fruit—which we have been finishing these two days now, with the end not in sight.

The men from the villages begged pretty hard for a priest to instruct them. In fact the outlook here is alarming as far as opportunities go. At supper this evening we got word from Loting (the northern section of the new mission) that there are a hundred men and women now under instruction in catechism, waiting for us to learn enough Chinese to take up work among them. Twenty miles from Yeungkong here, another town has several hundred who were baptized or under instruction; but four years of abandonment, due to the scarcity of priests, have made many of them almost forget what little they knew. They are too recently instructed to be left alone. Another village is in the same fix. In fact, there are several prob-

[1] Students at the Maryknoll Preparatory College near Scranton.

lems like that to be solved. Then there is an orphanage and foundling asylum, with 1,000 youngsters a year, ready to be handed over to us or to the Presbyterians here, depending on who has enough cash to erect buildings. Two miles away is a leper colony, which the new Republican Government started but dropped, leaving the lepers to beg their daily food. On an island at the mouth of the river, with 50,000 souls, the five score Christians have bought two houses and presented them to the church for an assembly hall where Mass may be celebrated.

Of course, we can't do much for the next ten months while learning the language, but it does no harm to stimulate our zeal by thoughts of what we could do were we able. It gives us a little grit to tackle the A B C's of Chinese. It was hard at first, getting into the attitude of a ten-year-old and learning a grammarless language, but we are beginning to see light ahead.

Bell for night prayers. We're all well, thank God, and happy except for the shortage of mail.

Ho han la, as we say nowadays.

YEUNGKONG, JAN. 9, 1919.

Dear Fr. Superior:

Our First Mission trip! It's as hard to describe as your first dose of ether; but here goes. We left early Saturday morning, taking dinner close on our breakfast, for we were dubious about supper. Fr. Price wrote you a long letter, possibly making his will and disposing of his royalties, while Fr. Gauthier, like a veteran, smoked up to the last minute and then packed all his luxuries in a neat portable bundle. He insisted that we should include in our baskets wash-basins, blankets, dishes, and the Mass vestments; and we looked like Peary & Co., as we set out with two porters, A-han, the indispensable chief cook, and three chairs.

Pak-Wan was the destination, about three-and-a-half hours' walk across rice-fields, mountain paths, rotten bridges. Fr. Gauthier thought the distance too long for Fr. Price's legs. As a matter of fact, Fr. Price's 180 pounds weighed more heavily on his own mind than on the shoulders of the two huskies detailed to carry him, and he bravely walked most of the way, keeping pace with the small-sized trot the men took.

Pak-Wan is not a city, nor even a village; it is the name of one row of houses without a wall or gate. It gets its importance as the center of shopping for many small villages. Twice or thrice a week the farmers carry their pigs, peanuts, and poultry there, setting up their stools on the roadway to bargain with Yeungkong traders who sail up the river. On market days the enclosure has a hundred traders, though few live there day and night.

We timed our pastoral visit to meet the farmers and we had to plow through disgruntled pigs to reach the Mission. Its size took us by surprise. Fr. Gauthier bought it fifteen years ago when a pawnshop went out of business. Most pawnshops in China that we saw are tall towers three to four stories in height, where the townspeople take refuge from the bandits, but this one is an exception—a long one-story affair that needs only an altar to be mistaken for a chapel.

But size is its only glory now. Last year during the Revolution Northern troops occupied the house, as there was no priest resident to scare them away. They broke whatever was breakable (in target practice, I suppose), which included five kerosene lamps and the glass windows in the chapel and house. The cold winds that swept through from the north windows induced the soldiers to chop the kneeling benches for fuel, and compelled them to sacrifice even the roof timbers that support the tiles. When we arrived, the roof of one of the rooms had fallen and a spring typhoon had blown down a wall.

However, the Christians exploded some firecrackers at our feet and we felt at home. We took occasion of their presence to borrow two lamps and some firewood; they supplied us with eggs and oranges; and our thermos bottles gave us hot coffee. As luck would have it, it was an unusually cold night, which kept away the mosquitoes; but we had provided against the pests and not against the cold wind. I have still to realize that it can be cold in the tropics, though the two nights at Pak-Wan were a good lesson.

The property is larger than at Yeungkong—which is "some" comparison, for you who have seen neither place. It is about 200 feet by 60, and includes the chapel and a main house with half a dozen small rooms strung along the side

for the kitchen and caretaker. Here also as at Yeungkong the plasterer has improved the whitewash by penciling fantastic birds and landscapes, all out of perspective, on the walls and brick altar. There was a carved crucifix here too, but the soldiers took it with them when they decamped. They even used for fuel a gilded inscription that encased one of the pillars of the chapel, and hacked at the column itself which was possibly too worm-eaten to be any good for fuel. There was a deserted air about everything that must have tried Fr. Gauthier's heart a bit, for he had built up the whole plant; he was mighty cheery about it though, and the fairly good turn-out of Christians to welcome us and attend night prayers reconciled us to it all. About thirty-odd were present at our three Masses next morning and were willing to listen to a twenty-minute sermon by Fr. Gauthier.

After Mass and a new supply of gifts in the food line, we inspected the neighboring village. On the way there were lepers galore who live on the outskirts and seem to be on speaking terms with the farmers. During the day they mingle with the other workers and at night go to their little straw huts that hedge the river. We passed at least thirty of these huts.

The streets of the village are dried water-courses made in the sandy soil when the river rises; luckily they were pure sand in the winter as we tramped them. The gullies made an inviting scene with their luxuriant bamboo and banana trees, and the mud-brick walls of the houses seemed a part of the whole. We passed from one house to another, visiting a cripple who could not come to Mass, blessing the home of another old man, and ending in the community watch-tower where the young men take turns scanning the river for bandits. There were about a dozen rifles stacked in one corner and on the roof heavy stones were piled to throw at the enemy.

Next morning at six o'clock there were twenty-six at Mass and eight received Holy Communion. We packed up the blankets and pocketed half a dozen eggs that remained from the feast. A stiff wind from the north invited us to sail down the river instead of walking, but when we tried to get a boat the owner had no sail. So he borrowed a mast from his neighbor and a patch quilt of cane that does duty in these

parts for a sail, and we pulled up the anchor, but the water was too shallow. The captain and his three mates, who were his mother, wife, and daughter, immediately jumped overboard and shoved the sampan into the current.

Fr. Gauthier was at home in the bottom of the boat and Fr. Price joined him in a nap. Usually the sailor whistles for the wind, but he couldn't be heard over the sighs of the slumbering giants in the hold, and, besides, the wind was driving him too hard against the sandbars. As they dozed, A-han called my attention to a shocking sight. Not ten feet away as we swung close to the bank we saw a dog dragging the dead body of a child out of the stream; it had floated down the stream and the animal had to wade to catch it. We were sailing rapidly at the time and when I awakened Fr. Price we were too far away to see clearly. Fr. Gauthier said he has seen the same more than once, and it bears out the experience of the Sisters at Canton, who in one month had baptized over eight hundred infants picked up in out-of-the-way places.

The wind died down after two hours, and we "hoofed" the rest of the way, Indian (or Chinese) file, along the footpaths that lead to Yeungkong. We missed two classes in Chinese, but the experience was a spur to study harder. We shall visit Pak-Wan again in a few weeks on our return tour of five or six stations.

Pak-Wan, although a good day's journey, is too close to Yeungkong to enjoy a resident missioner, at least for some time to come, but the chapel and house will have to be made habitable for monthly visits. I am selfishly interested in the matter, for it will probably be one of my stations when we separate. The place will never be important, for Yeungkong has already attracted many of the traders to move south, but as the center from which 1500 people can be reached it will be worth working up.

The people there are more countrified than at Yeungkong, and hence make better material to work among. It seems to be common experience that conversions are more numerous among the simpler minds of the farmers than in the big cities of China. At any rate there is more natural pleasure in dealing with these honest, manly characters that are content with their

daily labor in the fields or with their nets on the river banks. The young men especially seem as frank and sturdy as any in America. I smile occasionally (in my room with the door closed) at my former Nick Carter notions of the yellow man. By the by, these here are as red and sun-tanned as any woolly Western Indian.

We are hungry for the *Field Afar*; the last copy we saw was the October one. Fr. Walsh claims he got a donation from a lady who merely saw his face in the September issue.

We have a sack of flour, and many attempts on our lives by Fr. Meyer and the cook convinced us that breadmaking is an art, so we sent the boy over to the Presbyterian Mission and one of the ministers' wives whispered the magic formula to him and gave him some yeast to urge the dough to rise, though with no better success so far, due perhaps to the rather cold weather we are having. We wear overcoats indoors and have had charcoal fires in the rooms, but the fumes were too much. We are taking ordinary precautions with the water (our own well) by boiling it, though Fr. Gauthier drank it for years without any ill effects. By the by, I am going to suggest when the next departure takes place that the men be presented by the Teresians with a Cook Book giving recipes for dishes made without butter, milk, or dairy products. You might offer a prize of a peck of Maryknoll potatoes to *Field Afar* readers for successful receipts. We have all the other vegetables of America, or their first cousins, and meats galore, but such things as gravies or dressing or the little stunts that take the rawness off the dish are lacking. Our cook is a gem, though; he gets $6.00 a month, $5.00 of which he asked me to send every month to his mother in Canton. He has picked up odds and ends of English under Fr. Gauthier, and told me: "Americans most quick people". He likes his job, though it includes serving two or three Masses before he prepares breakfast. He eats *à la chinoise* twice a day and costs us for rice ten cents.

This may catch a boat if I cut off now. "The top of the morning to ye all" on St. Patrick's Day.

FRANCIS X. FORD.

[TO BE CONTINUED]

COMMUNION TO THE SICK NON-FASTING.

To the Editor, THE ECCLESIASTICAL REVIEW.

After having looked up the authorities quoted by Cardinal Gasparri, viz. S. O., 7 September, 1879, and the S. C. C., 7 December, 1906, I can find no certain clue to the interpretation of one or the other view you proposed, in the July number (p. 100). Hence you will pardon me for stating what I would deem more in accordance with the spirit of the lawgiver.

1. The law of fasting before Holy Communion certainly is an ecclesiastical *positive* law, which is complied with by those sick persons who can and do fast, say three or five times a week. Consequently they are entitled to receive Holy Communion on these days without any restriction, provided they are disposed and desirous of receiving it. In other words they strictly observe Canon 858, § 1.

2. Now § 2 of the same Canon undoubtedly is a favorable extension or mitigation of an otherwise strict law. And this modification allows sick persons *in casu* to receive Holy Communion once or twice a week, although they should have taken some medicine or something *per modum potus*, which the decree of S. C. C., 7 December, 1906, explains as a beverage mixed with some bread (toast) or egg and milk. This is a positive concession or permission which the lawgiver undoubtedly wants used, in order to foster the frequency of Holy Communion. However, there would be no grant or favor made by § 2 of Canon 858, if the persons *in casu* were not permitted to receive once or twice a week, supposing they had already received it in compliance with § 1 of the same Canon. Hence I conclude that § 2 grants something over and above what is allowed in § 1, Canon 858. Therefore if an invalid can receive five times *fasting*, he or she would also be allowed to receive *once or twice a week* non-fasting; i. e. daily or almost daily. This opinion, as stated, is certainly in keeping with the mind of the lawgiver, who wishes to promote frequent Communion, as it is also with the old adage: *favores convenit ampliari.*

P. C. AUGUSTINE, O.S.B.

Conception, Missouri.

THE MONDAY PRIVILEGE OF CELEBRATING REQUIEM MASS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In our diocese frequently, when priests come together, the question arises whether we have still the Monday privilege of celebrating a Requiem Mass. Some say that those priests who received their faculties before the promulgation of the new Code have still all the privileges granted to them, consequently also the Monday privilege, but that the priests ordained after its promulgation have not. Other priests are of opinion that this privilege has been rescinded for all priests. I invariably hold that the new Code has withdrawn the use of this privilege from all priests. If my opponents are right in their opinion, then priests who were ordained before the new Code was introduced would have an advantage over others. The older priests could celebrate Requiems on Monday, or, in case of prohibition on that day, on Tuesday, whereas the newly ordained priests could not do so, and consequently the latter are at a disadvantage. This would be a source of confusion, whereas I am of opinion that the Code was published to introduce uniformity of action, at least in individual dioceses.

The decree of the Consistorial Congregation, 25 April, 1918, revokes the faculties contained in the so-called decennial, quinquennial, and triennial formularies, granted formerly by the Propaganda for the external forum of Ordinaries of dioceses subject to the Propaganda, and therefore cannot be used in the future in the United States, because we are now under the common law of the Church. Yet some of these are now granted *ipso jure* by the Code itself: bination, blessing of sacred utensils, etc. Hence must not the axiom of jurists apply, "Exceptio format regulam in contrarium, in casibus non exceptis"?

Personally I should be pleased to learn from some authoritative source that we older priests have still this Monday privilege, because frequently we cannot celebrate Requiems for two and three weeks together. Would it not be advisable to make a request to the Bishops representing the hierarchy of the United States at their coming meeting in September to petition Rome for this privilege for the use of all, old and young?

LITURGICUS.

WHAT IS A RUBRICAL ALTAR?

To the Editor, THE ECCLESIASTICAL REVIEW.

The article by Father Judge on the construction of a simple altar is indeed timely. It opens the way for the discussion of the most essential—the rubrical—element in the construction of an altar. The question may be put tersely: "What is a rubrical altar?"

I am not blessed with a large collection of liturgical works and consequently cannot make an exhaustive study concerning this primary subject. But what I can glean from De Herdt, Hazé, Appeltern, and Wapelhorst, leads me to believe that the construction of our present-day altars is not according to the Rubrics, especially regarding the tabernacle.

Two things are called for in the liturgical books: (1) nothing is to be superimposed upon the tabernacle except the crucifix; (2) a canopeum of some rich cloth, such as silk or fine wool of white color, or, better still, of a color to conform with that of the day. This is to be in the shape of a tent. The folds of this tent are to be gathered at the top, and allowed to fall over the sides of the tabernacle to the base. In the front, it opens at the center, in the form of a divided curtain, through which the door of the tabernacle may be seen.

Most of our altars to-day do not carry out these rubrics, for they superimpose some structure upon the tabernacle, which is variously designated. Some call it the exposition tabernacle, some a baldachinum. If such a structure is necessary, the pilasters upholding the dome should rest upon the same level as the mensa of the altar; which would allow the canopeum to be used as ordered in the rubrics and not merely as a curtain in front of the door.

Millions of dollars are spent by us for marble altars. Some day we will have bishops and priests who will insist upon the observance of the rubrics. What will happen then to our altars as they are being built at the present time? Rubrics are important. They are made to dignify, as far as human ingenuity can devise, the abode of our Sacramental Lord. Can we blame the altar builders? They should have studied this matter. And yet, in many instances, they are forced to do the bidding of the pastor. If the pastor knows the rubrics

and knows architecture, he would certainly be a judge. But when we look about us and see the churches which have been constructed, we must say that the builders lacked knowledge of architecture. Hence, I would differ with Father Judge, when he recommends the construction of a model by the priest, for I do not believe that out of the 20,000 priests in the United States, we have one per cent who are competent to judge a piece of architecture. We are like Edison. Because he is an authority on electricity, a few years ago he presumed to enter the ranks of theology, of which he showed an astounding degree of ignorance. So while we may know a little of theology, of liturgy, and Canon Law, I am afraid that we are incompetent when we deal with architecture. Let us engage competent architects, who value their art to such an extent that they can say to the priest and his committee, "I cannot violate the canons of my art". And let us have priests who can say, as I have heard one say, when a decorator offered to decorate his church in any colors of his choosing: "Sir, if you cannot tell me that only such and such colors harmonize, then you are not the decorator I am looking for; for I know nothing about the art of decorating, and I look to the professional decorator for guidance in that."

F. J. JANSEN.

Elkhart, Indiana.

SMUGGLING.

Qu. What is the wrong in the act of smuggling?

Resp. Smuggling, as commonly understood, is "a fraudulent importing or exporting of merchandise, in violation of the civil law, in particular without payment of duties."

The wrong of smuggling consists in the first place in its being a deception by which a lawful ordinance is violated by fraud; in the second place in its depriving the commonwealth, administered for the benefit of its members collectively, of a portion of those means which, by common consent and representative expression, are necessary for the government of the community and the safeguarding of its interests.

Assuming that the laws of taxation, and the reasons for demanding import and export duty on certain goods, are not

tyrannous or exorbitant, but just and fair or necessary in the common estimation, the act of smuggling is a violation of a just law that offends against truthfulness, obedience, and equity, all of which bind the conscience under ordinary circumstances.

Since the question of the justice and necessity of a tax or a prohibitive law is a relative matter on which the representatives of the people may not agree, though a majority and special interests in power may cause the tax to become legal, a distinction between legal justice and justice in conscience obtains among moralists, by which an act of smuggling is made a penal and not a moral offence. As a penal offence it runs the risk of severe penalty, but does not bind to restitution, inasmuch as no injustice is done by the individual act to the community in which the law was enacted, not as a necessity but by the accident of superior influence.

In such cases, of which it is not always easy to judge definitely, a person accusing himself in conscience merely would not be held to denounce himself to the authorities or to make definite restitution. The intention of the lawgivers in these cases is defined by the penalty set upon the act of smuggling, thus preventing its becoming an injury to the community, since the excess derived from the capture is calculated to cover the losses of occasional fraud. This is the sense in which personal acts of smuggling are viewed in the community as a civil body. It excludes of course all systematic and continuous smuggling.

PETER'S PENCE FROM THE UNITED STATES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Bishops of the United States as a united body under the leadership of His Eminence Cardinal Gibbons are determined to increase the Peter's Pence. This decision means something very substantial. The suggestion was made that the American Hierarchy hold itself responsible to the extent of $1,000,000 for the next Peter's Pence. If this suggestion were adopted, it would mean that the 17,549,324 Catholics, which is the number given by *The Official Catholic Directory* for 1919, would contribute about six cents each. If each bishop were to consider his diocese responsible for an offering which would be at the rate of six cents per person, it would give more than

a million dollars. As a matter of fact, the collection for the Holy Father in the Archdiocese of Chicago for the year 1918 was a little less than eight and one-half cents a person, assuming the population to be 1,150,000. The Archdiocese of Philadelphia is preparing for a most generous offering for the year 1919. The Diocese of St. Cloud for the year 1919 contributed about ten cents a person. The dioceses of Toledo, Buffalo, and Columbus have been exceptionally generous in their offerings. It is likely also that many other dioceses which have not published the amount of their offerings have contributed generously to the Holy See.

Some have expressed the opinion that all the dioceses could contribute at the rate of 10 cents a person. It is true that the financial conditions of dioceses greatly vary. Naturally, each bishop and parish priest will have their own methods of raising funds. If each bishop were to say, "We shall try to make an offering to the Holy Father at the rate of 10 cents a person in the diocese, he could easily approximate what would be expected of each parish. The amount might be indicated to the parish priest. It must be assumed that some parishes would fall below the quota, while others would exceed it. The same would be true of dioceses. Should each diocese contribute at the rate of 10 cents per person, one can take the general summary of *The Official Catholic Directory* for 1919 and see at a glance what amount would be written against the name of each diocese. Assuming the offering to be 10 cents per person, the list would be as follows:

Diocese.	Souls.	Offering.
Baltimore	272,400	$27,240.00
Boston	900,000	90,000.00
Chicago	1,150,000	115,000.00
Cincinnati	210,000	21,000.00
Dubuque	111,500	11,150.00
Milwaukee	270,000	27,000.00
New Orleans	426,338	42,633.80
New York	1,325,000	132,500.00
Oregon City	65,000	6,500.00
Philadelphia	710,000	71,000.00
St. Louis	425,692	42,569.20
St. Paul	265,000	26,500.00
San Francisco	350,000	35,000.00
Santa Fe	140,573	14,057.30
Albany	210,000	21,000.00
Alexandria	39,739	3,973.90
Alton	87,000	8,700.00

Altoona	127,000	12,700.00
Baker City	6,755	675.50
Belleville	70,865	7,086.50
Bismarck	36,000	3,600.00
Boise	18,000	1,800.00
Brooklyn	800,400	80,040.00
Buffalo	330,000	33,000.00
Burlington	90,830	9,083.00
Charleston	10,000	1,000.00
Cheyenne	19,000	1,900.00
Cleveland	436,000	43,600.00
Columbus	103,970	10,397.00
Concordia	34,362	3,436.20
Corpus Christi	74,686	7,468.60
Covington	60,600	6,060.00
Crookston	25,500	2,550.00
Dallas	37,027	3,702.70
Davenport	56,000	5,600.00
Denver	113,638	11,363.80
Des Moines	35,000	3,500.00
Detroit	386,500	38,650.00
Duluth	61,500	6,150.00
El Paso	107,626	10,762.60
Erie	115,000	11,500.00
Fall River	174,395	17,439.50
Fargo	69,871	6,987.10
Ft. Wayne	145,488	14,548.80
Galveston	85,000	8,500.00
Grand Island	20,038	2,003.80
Grand Rapids	145,000	14,500.00
Great Falls	32,000	3,200.00
Green Bay	149,675	14,967.50
Harrisburg	85,000	8,500.00
Hartford	523,795	52,379.50
Helena	71,850	7,185.00
Indianapolis	130,426	13,042.60
Kansas City	70,000	7,000.00
La Crosse	118,500	11,850.00
Lafayette	152,792	15,279.20
Lead	25,000	2,500.00
Leavenworth	60,000	6,000.00
Lincoln	34,831	3,483.10
Little Rock	23,000	2,300.00
Louisville	117,696	11,769.60
Manchester	135,600	13,560.00
Marquette	100,000	10,000.00
Mobile	46,600	4,660.00
Monterey–Los Angeles	190,000	19,000.00
Nashville	25,000	2,500.00
Natchez	30,479	3,047.90
Newark	542,000	54,200.00
Ogdensburg	98,500	9,850.00
Oklahoma	46,343	4,634.30
Omaha	74,410	7,441.00
Peoria	116,000	11,600.00
Pittsburgh	560,000	56,000.00
Portland	152,635	15,263.50
Providence	275,000	27,500.00
Richmond	42,800	4,280.00
Rochester	173,903	17,390.30

Rockford	57,924	5,792.40
Sacramento	55,000	5,500.00
St. Augustine	51,000	5,100.00
St. Cloud	62,694	6,269.40
St. Joseph	43,000	4,300.00
Salt Lake	15,609	1,560.90
San Antonio	160,000	16,000.00
Savannah	19,400	1,940.00
Scranton	270,000	27,000.00
Seattle	80,000	8,000.00
Sioux City	63,000	6,300.00
Sioux Falls	64,950	6,495.00
Spokane	25,836	2,583.60
Springfield	332,450	33,245.00
Superior	54,058	5,405.80
Syracuse	151,463	15,146.30
Toledo	116,745	11,674.50
Trenton	204,319	20,431.90
Tuscon	50,000	5,000.00
Wheeling	60,000	6,000.00
Wichita	37,848	3,784.80
Wilmington	39,000	3,900.00
Winona	68,800	6,800.00
North Carolina	8,100	810.00
Ruthenian–Greek	500,000	50,000.00
	17,549,324	1,754,932.40

The sum total according to this general summary would make our Peter's Pence $1,754,932.40. If a comparatively few of the dioceses, owing to organization, can raise in the United States more than $1,000,000 annually for the Propagation of the Faith, surely we can raise even a larger sum for the Holy Father. There is no thought of minimizing the importance of funds for the spread of the faith, yet should we not consider the Holy Father's offering the most important of all collections that we take up for the general needs of the Church. A generous share of the funds we place in the hands of the Holy Father is likely to be given to the spread of the faith in pagan lands. All of it will be used for the good of religion.

It has often been difficult for the parish priest to look beyond the limits of his parish. If all the priests and bishops of the United States would ascend in spirit to the heights where the lone figure of the Vicar of Christ stands and view the whole world with him, seeing the needs of the Church in all parts and hearing appeals from every quarter, there would indeed be the most generous response. Every diocese striving to make an offering of 10 cents per head may not attain the goal set in the year 1919, but in the course of time with the perfection

of organization this sum can and will be surpassed. If all the dioceses aim at this for the year 1919, the sum can certainly exceed $1,000,000.

J. D. D.

MASS WITHOUT A SERVER.

Canon 813 of the new Code explicitly prohibits a priest from celebrating Mass without a server who shall minister to him and answer the Latin responses. The rubrics of the Missal caution against the same defect (De Defect. X, 1): "Sacerdos Missam ne celebret sine ministro qui eidem inserviat et respondeat."

Theologians agree in viewing the violation of this rubric, without necessity, as a grave sin. "Hinc absque necessitate (et seposito privilegio) celebrare sine ministro censetur communiter mortale, ait S. Alphonsus." [1]

Both necessity and privilege excuse in this case from the sin which wanton neglect would incur. The privilege in question was hitherto embodied in a special faculty given to bishops of missionary countries. This faculty, together with others, has been taken away, since the need of it is supposed to be covered by the provisions of the new Code.

It becomes a matter of conscience to the priest who finds himself without a server, when he wishes or is obliged to say Mass, to determine what constitutes the necessity that takes the place of the old faculty or that sanctions the performance of the sacred act without such faculty.

Text-books of moral theology for the most part specify two cases that constitute this necessity. One is the purpose of giving Viaticum to a dying person when the Blessed Sacrament is not reserved or easily obtained; the other is the purpose of satisfying the obligation of hearing Mass on Sundays and holidays. Apart from the fact that these two cases represent extreme instances, it may be assumed that moral theologians, following St. Alphonsus, have in mind the public celebration of the Holy Sacrifice, when the absence of a server is utterly unwarranted and would ordinarily be a source of disedification.

[1] Ballerini, *Opus morale*, tom. IV, tract. X, cap. III, n. 344.

The holy Doctor who is here cited lived at a time and in a country where the Viaticum was regularly carried to the sick with the ministry of an acolyte, if not also with attending members of a confraternity, one or more of whom could easily serve the Mass that precedes the theophoric journey to the sick. Likewise it is unheard-of that, amid the Catholic population of Italy, France, Spain, the Rhineland, or Austria, on a Sunday or holiday of obligation there should not be within the congregation a man or boy to serve the Mass. The absence of an acolyte under such circumstances would unquestionably be a grave scandal and in most instances a grave sin of neglect. Ballerini, whom I have quoted above, is mindful of this when he writes that St. Alphonsus, in saying that it is a grave sin to celebrate Mass without a server, refers to the *sollemnia missarum* as distinct from the *missa privata*. "Haec tamen phrasis," he says, "*Missarum sollemnia*, non improbante l. c. paullo post eodem S. Alphonso, *explicatur in alio simili canone de missa solemni quae opponitur Missae privatae*." [2] We may not forget in this connexion that the traditional view of the Mass is that of a public and liturgical service celebrated in the first place only by the bishop, with the attendance of priests and people. Private or devotional Mass was not so common in former days, even though our Lord Himself had set the example long ago when He broke Bread at Emmaus with the two astonished disciples present, but with no server. With the development of Eucharistic devotion came the low Mass and the daily celebration by individual priests. It was recognized as an act of prayer as well as of worship. Henceforth it might be said by a priest anchorite in his lonely cell with a single attendant, or, in presence of only women, without any server.

With the more frequent practice of private Mass came the faculty of dispensing with a server, when necessity urged, rather than deprive the attendant faithful, many or few, or the priest himself, of the consolation of the Holy Sacrifice.

The new Code simply states the liturgical obligation. It says nothing about the "casus necessitatis," though it sanctions the absence of a male server "qui inserviat et respondeat", so

[2] *Opus morale*, l. c.

that "justa de causa" a woman may answer. St. Alphonsus did not think this allowable, writing that, if a woman answered without necessity, it was still a sin, though venial. "Feminae sub mortali prohibentur ministrare ad altare; at si necessitas adsit possunt respondere, praesertim moniales. Absente necessitate si sacerdos celebret respondente femina, non tamen ministrante, peccatum esse tantummodo leve communiter tenetur. Ita S. Alphonsus n. 392."[3] Theologians cannot make mortal sins. Where they disagree in specific cases as to what may constitute a mortal sin, we must form our judgment upon the "sensus communis" of approved authors with regard to the obligation of the law in general, or, in the present instance, of the liturgical prescriptions. In this sense it was stated in the July issue of the REVIEW (page 100) that, with the withdrawal of the faculty permitting priests to celebrate Mass without a server, "there remains the dispensation of necessity, as when a priest would have to abstain from celebrating Mass altogether unless he were dispensed from having a server".

We took it for granted that this dispensation of necessity should be estimated in the light of the purpose of the rubrics to safeguard the decorum and reverence befitting the sacred function of the Mass, even as a private act of devotion; and that this estimate is in harmony with established principles among theologians generally.

What constitutes the necessity to celebrate Mass for the individual priest, in the light of the rubrical law and the sanction or practice of the Church?

The first and most direct indication of what is in the mind of the Church a necessity for dispensing from the rubric requiring a server at Mass, is the fact that for a long time in the past she issued a special faculty to bishops for the clergy in general. This faculty was not in the nature of a privilege, but had the distinct character of a necessity. The quality of this necessity has been to some extent defined by the authoritative interpretation of the S. Congregation de Prop. Fide, which implies that a priest would otherwise have to omit the saying of Mass altogether; and further, as is shown by the following terms: "Adjecta conditio, *si aliter celebrari non possit,*

[3] Cf. Ballerini, l. c.

afficit modum quo sacrum celebrari debeat . . . non est earundem facultatum extensio qua valeat A. T. quibusvis sacerdotibus etiamsi aegrotis permittere ut in privatis aedibus super altari portatili sacrum faciant." [4] Whence the learned commentator, Father Jos. Putzer, C.SS.R., in referring to the practical application of said faculty to conditions in the United States, writes: "Ex quo eruitur in facultatibus sub II—V non sufficere meram impossibilitatem celebrandi, sed debere insuper accedere quandam urgentem necessitatem seu notabilem utilitatem. At cum facultates late et ita interpretandae sint ut aliquid operentur . . . juste concluditur pro usu quoque harum facultatum non eas causas requiri quas ex jure communi . . . sed sufficere leviores, prout v. gr. si sacerdos missam stata hora dicendam publicasset et populus congregatus offenderetur si absque missa abire deberet, aut si intentionem urgentem accepisset cui alias satisfacere non posset, aut etiam . . . si sacerdos aliter eo die missam omittere deberet seu valde difficile esset aliter celebrare." [5]

Conditions in the United States have not much altered since the promulgation of the new Code, and that Code supplies the place of former faculties to our bishops where these faculties are not explicitly retained. It may be useful to recall what some of our conditions are as contrasted with those of Catholic countries, where churches and priests, and men and boys capable of serving Mass, are within reach at all times. In the United States, as in Australia, India, and other mission countries, Catholics often live scattered and apart; at times the priest is obliged to travel great distances without attendance in order to celebrate Mass at an hour which would satisfy the need or desire of the faithful. Is a pastor to abstain from saying Mass during the week for certain classes of parishioners, such as nurses, newspaper workers, public service employes, miners, and the rest, whose hours are restricted to times and places when it is often impossible to get a server for Mass? They do not need Viaticum, but frequent Communion, as urged by the Sovereign Pontiff, or at the dawn of a first Friday, to sustain their faith and confidence in God amid infidel or dan-

[4] S. C. de Prop., 30 June, 1858.

[5] *Commentarium in Facultates Apost.*, Jos. Putzer, nn. 161-163.

gerous surroundings. Is he to forgo the blessing of daily Mass for himself at times when he is obliged to set out at an early hour (determined by the railroad schedule) to keep an important appointment, or to attend the funeral of a brother priest, or to attend court proceedings at the county seat? Is he to cease giving the consolation of weekday Mass to the people in almshouses, prisons, laborers' shacks, or in mission chapels on winter days, where communicants gather whose guardians are obliged to work in shifts, and who are deprived of the joy of religion on Sundays or holidays because the priest can come to them only at rare intervals? Must he abstain from Mass because the steward of the boat on which he travels knows not how to serve or is otherwise prevented from serving his Mass? A thousand other circumstances causing the absence of a regular server are of common occurrence with us. Are they supposed to stop the celebration of Mass unless a person is about to die, and we cannot give him the aid of Viaticum otherwise?

It was in view of these and similar conditions that the Holy See granted the faculty of saying Mass without a server. They were by common interpretation understood to be cases of necessity.

That the absence of a server at a private Mass (when that absence could not be attributed to wilful neglect or to lack of reverence for the Holy Mysteries) has not been regarded as a defect, much less as a grave sin, is evident from the rule dispensing with the server in the case of religious communities of women. "Deficiente autem ministro masculo licet celebrare si mulier respondeat quidem, sed non accedat ad altare." This dispensation extends, says Pruemmer,[6] even to ordinary congregations in cases of necessity. The S. Congregation of Rites, when asked to define this necessity, at first answered, "in casu in quo sacerdos secus omittere deberet sacrum quod necessarium sit ut praeceptum audiendi missam impleatur". But a very short time after this response the same Congregation withdrew its decision (13 January, 1894). "Ad hunc diem," comments Pruemmer, "nondum data est decisio. Ergo licet adhibere mulierem si secus sacerdos non posset dicere missam

[6] Manuale Theol. Moralis, tom. III, n. 304.

etiam devotionis causa ".[7] No one will reasonably contend that the mere answering of the responses is a supplying of the server required by the rubrics. For St. Alphonsus and the theologians who are superficially quoted as demanding a server, "sub mortali excepto casu necessitatis ministrandi viaticum et audiendi missam de praecepto," agree that an incompetent server who mispronounces the Latin need not give the priest any scruple, so long as the celebrant can supply the defect.[8]

The new Canon Law puts the matter in the right light when it requires merely that "justa de causa mulier ex longinquo respondeat".

Interpreting the law requiring a server at Mass, one cannot easily err, if setting aside all merely verbal and rigoristic constructions of what theologians have said, one adheres to the fundamental principles on which these theologians agree, unless the organs of liturgical or ecclesiastical authority decide otherwise in definite instances. In the present case they agree that the absence of a server is justified by urgent necessity. That necessity exists when a priest would otherwise be obliged to omit Mass, offered even as a act of private devotion, as has been shown from the interpretation of the old faculties.

UNCOLLECTED RAILWAY FARE.

Qu. A. and B. get on a crowded street car. B. tenders his fare unasked. The conductor fails to ask the fare of A., who does not offer to pay it. After a time they alight and B. accuses A. of robbery. Is B. correct?

Resp. There is no robbery. An act of taking a thing that belongs to another might be theft if the other be unwilling. Robbery implies violence. There may be lack of honesty, if the party who fails to pay does anything to deceive the conductor, apart from being simply indifferent. But it is not a violation of another's right or an injury, under ordinary circumstances, to ride where there is room, when the abuse of stealing rides is being systematically controlled. Hence there is no call for restitution. It is a trick, mean perhaps, but not

[7] Loc. cit.

[8] Cf. S. Alphonsi Liber de Caeremoniis Missae, ed. Georg. Schober, C.SS.R., cap. De ministro.

"robbery", nor necessarily a matter of conscience. The company understands these incidents and places them on the general "loss and gain" account, just as it lets tramps steal a ride rather than make them enemies. If there is an implied contract between passenger and railway company it is conditioned by the understanding that the latter has the means to control the traffic, just as it is expected to provide seats, though it may not always be able to prevent overcrowding and congestion.

SANATIO IN RADICE OF A MARRIAGE CONTRACTED WITH AN IMPEDIMENT OF THE DIVINE LAW.

Qu. Jones, a Catholic, divorced his legitimate wife Bertha and married Dorothy before a civil magistrate. Dorothy has proofs that Bertha is now dead and she wishes to be married before the Church; but Jones, although willing to remain with her, refuses to appear before the priest or to renew his consent in any way. Is there any remedy for this situation?

Resp. There was a twofold obstacle to the marriage between Jones and Dorothy—the bond of a previous union (*ligamen*), and lack of the substantial form or clandestinity. The attempt at marriage under these circumstances added an impediment of crime.

The impediment *ligaminis* has ceased to exist by the death of the first wife and dispensation from the impediments of crime and clandestinity could easily be obtained, *positis ponendis*. But can the marriage be revalidated without renewal of consent?

Under the present law, for a simple revalidation, if the impediment which caused the nullity of the contract is occult and known to only one of the parties, it suffices to have the consent renewed by the party aware of the impediment. If, however, the impediment is public or known to both parties, the consent must be renewed by both. As this is the case in the marriage under consideration, we can not use simple revalidation.

Is it possible to dispense with renewal of the consent by application of a *sanatio in radice*, taking for granted that there exist grave reasons for this and that the consent given in the beginning, by Jones, still perseveres?

If the only obstacle to the validity of the marriage had been clandestinity or any other ecclesiastical impediment, it would certainly be possible, but a special difficulty arises from the existence of the previous bond or *ligamen*.

The Church can not dispense from impediments of the divine law, nor, therefore, grant a *sanatio in radice* whose effects would reach back to the time when the marriage was contracted with such an impediment; she cannot, even by a fiction of law, hold as valid a contract which is null by divine right, nor as legitimate children born of adultery. This all admit.

But can the Church grant a *sanatio in radice* that would take effect only from the moment the impediment of the divine law ceased to exist, or grant a dispensation by which, whatever might be its other effects, a marriage contracted with an impediment of divine right would become valid without renewal of consent?

Several canonists have answered: No; the Church does not and can not grant such dispensations. The consent given under such circumstances is vitiated from the beginning and can never produce any effect; a new one is necessary. A validly married man has no dominion over his body which he could transfer to another wife. His consent to do so would be without object and, therefore, intrinsically null.[1] In support of this theory its defenders quote the following decree of the Holy Office, 2 March, 1904, approved by the Pope; "Matrimonium contractum cum impedimento juris naturalis vel divini non posse sanari in radice."[2]

Many other canonists have answered, not less emphatically: Yes, the Church can and does grant such dispensations. In these cases, they argue, the marriage consent, although ineffective because of an obstacle, is not intrinsically invalid and it can produce its effects as soon as the obstacle is removed; at least, some say, when the marriage has been contracted in good faith; even when it has been contracted with the knowledge of the impediment, others maintain, provided the party really intended to form a matrimonial, not a merely civil, contract or concubinal union. The consent will be juridically,

[1] *Theologia Mechliniensis*, n. 102; *Ami du Clergé*, 17 May, 1906, p. 409.
[2] *Collectanea* S. Cong. de Propaganda Fide, vol. II, n. 2188; 1907.

not naturally, null, whether the impediment is one of the divine or the ecclesiastical law.[3] This theory is confirmed by a decree of the S. Penitentiary, 25 April, 1890, granting a dispensation *in radice* to a woman who had contracted a second marriage before the death of the first husband.

Some have tried to combine the two opinions and harmonize apparently contradictory decisions. The Church cannot, they explain, revalidate a marriage contracted with an impediment of the natural or the divine law without renewal of consent, but they find a sufficient renewal in the fact that the party continues the conjugal life when he knows that the impediment has ceased, i. e. as long as he does not withdraw his consent, a condition which all must admit to be necessary.[4]

The controversy is now practically settled by the Code, Canon, 1139, § 2: "A marriage contracted with an impediment of the natural or divine law, even if the impediment afterward disappears, the Church does not revalidate *in radice*, not even from the moment the impediment has ceased". Whether theoretically such a *sanatio* would be possible, is not stated. In another place it is declared that "the knowledge that the marriage will be null does not necessarily exclude matrimonial consent" (Can. 1085); whence it might be inferred, since no distinction is made, that even when it is known that a marriage will be invalid by divine right, there may still be a real consent and therefore sufficient ground for subsequent *sanatio*. But whether this would be possible or not, in practice, as it is expressly affirmed here, the Church will not revalidate it *in radice*, not even from the moment the impediment ceased.

This implies, at least, that dispensations *in radice* are not granted, as a rule, for the revalidation of marriages contracted with an impediment of the divine law, and that, if an exception was to be made, it would require the special intervention of the Holy See. Practically it means that they cannot be counted on.

One reason for this rule may be that, whilst the existence of such an impediment, even when known to the party, does not necessarily exclude matrimonial consent, in many cases it must render it very doubtful.

[3] Gasparri, n. 1137.

[4] De Becker, *De Sponsalibus et Matrimonio*, p. 371.

INDULGENCED BLESSINGS AND THE NEW FACULTIES.

Qu. The faculties granted in this diocese since the promulgation of the new Code give us power to bless, "ritibus tamen ab Ecclesia praescriptis", rosaries, crosses, scapulars, medals, etc. (Canons 349 and 239, § 1, 5°.) Now, in virtue of these Canons, cardinals have the power to bless all these articles by a single sign of the cross, while bishops are required to use the rites prescribed by the Church. Our faculties, then, are the same as those of the bishops. Some of my confrères hold that this takes from us the power to bless rosaries by a simple sign of the cross, as well as other articles which we have been accustomed to bless in this way. I hold that such an interpretation is contrary to the spirit of the Church in her discipline, and that we must interpret the expression "ritibus ab Ecclesia praescriptis" in the sense that, where the Church has prescribed definite rites for the blessing of religious articles, these rites must be used. I hold, moreover, that there is no general rite prescribed by the Church for the blessing of rosaries. The blessing given in the Ritual seems to be proper to the Dominican Order, and could not be used, formerly at least, without special faculties. Will you please settle the question? I should like to know, assuming that I am right in my contention, whether we still have the faculty to impart all indulgences by one sign of the cross. (See ECCLESIASTICAL REVIEW, May, 1918, p. 567.)

PAROCHUS.

Resp. The Roman Pontiff blesses all objects, whatever they may be, by simply making the sign of the cross over them. The cardinals are representatives of the Pope and have always enjoyed this privilege *ubique terrarum*. Hence Canon 239, § 1, 5° does not give any new regulation, but merely states that cardinals under the new Code enjoy this privilege.

Neither does Canon 349, § 1, 1° restrict in any way the faculties of the bishop, but merely states that things may be blessed according to the received rites of the Church, as heretofore. These same faculties can be granted by Ordinaries to the priests under their jurisdiction.

There are blessings in the Roman Ritual proper to bishops, religious orders, and parish priests; others may be given by every priest. Some of those proper to religious orders that have their own formulas must be carried out exactly according to the formulas as found in the Roman Ritual, so that even bishops [1] or priests who have received permission from

[1] S. R. C., 2 December, 1881, n. 3533.

the individual order or by apostolic indult to confer these blessings and apply the indulgences, must follow the formula. For instance, in case of blessing the Dominican Rosary or the Rosary of the Seven Dolors the following decree was issued. To the question asked by several vicars general of France whether it was sufficient to bless rosaries by merely making the sign of the cross over them, the S. C. Indulg. answered: "Pro coronis Rosarii, et Septem Dolorum servandum esse formulam cum responsa S. C. dierum 11 Aprilis 1840, et 7 Januarii 1843 non comprehendant casus de quibus agitur in proposito dubio" (29 February, 1864).[2] The above regulation seems to be a restriction of privileges previously granted. For on 11 April, 1840, the S. C. of Indulgences decided that, in applying indulgences to rosaries, crosses, etc., merely the sign of the cross (according to some authors, the words *In nomine Patris, et Filii et Spiritus Sancti* must or ought to be said) is necessary for those who have faculties to bless these articles. "Utrum ad indulgentias applicandas crucibus, rosariis, etc. alius ritus sit necessarius praeterquam signum crucis a sacerdote, qui hanc facultatem accepit, factum? *Resp.* Negative." A few years later, on 7 January, 1843, the same Congregation went so far as to decide that, even if the phrase "In forma Ecclesiae consueta" is found in the indult, still only the sign of the cross is necessary. "Quando in indulto existit clausula 'In forma Ecclesiae consueta;' sufficitne signum crucis manu efformare super res benedicendas absque pronuntiatione formulae benedictionis et sine aspersione aquae benedictae? *Resp.* Affirmative."

It does not appear that these decrees were ever revoked. Hence the phrase "ritibus tamen ab Ecclesia praescriptis" (Canon 349, § 1, 1°) means nothing more than that, in this matter, what has been done heretofore, according to the prescriptions of the Church, is still in force, i. e. faculties are not changed.

There seems to be no doubt that the faculty of making *one* sign of the cross over many rosaries, crucifixes, and other articles of devotion, in order to attach to them various indulgences, is still in use and has not been revoked by the new Code.

[2] See May REVIEW, 1919, p. 573, which contains rescript of 23 November, 1918, to same effect.

"In benedicendis pluribus similibus aut diversis religionis objectis, quae sacerdoti pluribus facultatibus munito, conjuncta vel commixta offerentur, atque in ipsis, vigore diversarum facultatum, indulgentiis ditandis, sufficere *unicum* signum pro pluribus benedictionibus atque indulgentiarum adnexionibus. Et declaratio non extendatur ad metallica numismata scapularibus substituenda, de quibus in decreto S. Officii, dato die 16 Decembris, anno 1910." [3] This is merely a confirmation of the decree of the S. C. of Indulgences, published 12 March, 1855.

THE NAME OF THE VICAR APOSTOLIC IN THE CANON OF THE MASS.

Qu. Why is not the name of the Vicar Apostolic (as in our diocese) or of a Prefect Apostolic mentioned in the Canon of the Mass; for they enjoy the same rights and faculties in their territories as bishops in their dioceses?

Resp. In the decree of the S. C. R. of 8 March, 1919, there is found a clause "nisi quid Apostolica Sedes reservaverit". This reservation for expressing and for omitting the name of a bishop in the Canon is found in all previous decrees. Likewise in the *Preces* of the Office in Vicariates and Prefectures Apostolic only the verse "Oremus pro beatissimo Papae nostro" is found. The reason is, because these missionary territories are *directly* subject to the jurisdiction of the Roman Pontiff, who in those regions cares for souls by his delegates; hence these dignitaries, whether bishops or not, are not bishops of the territories, but the Roman Pontiff alone is. Even in Rome the name of the Cardinal Vicar, who is an actual Ordinary and whose jurisdiction does not cease with the death of the Pope, is not mentioned in the Canon. For the same reason on the day of the election or of the preconization of a Vicar Apostolic the *oratio pro episcopo* is not said at Mass.

[3] C. S. Off.—Sectio de Indulgentiis, 18 May, 1914.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

Studies in Archeology.

I. Michigan Finds. It would be strange, in very truth, were anything to be unearthed in the United States, which would add to the knowledge that the Bible, Egyptology, and Assyriology, give us of pre-Abrahamitic history. And yet the claim is now made that new light on the early history of our race may be the result of certain excavations in Wayne County, Michigan. With reason, some have deemed that the mines of northern Michigan were operated in pre-Columbian times. How long ago, and by whom, one can only conjecture. Nothing certain can be concluded from the copper plates that have been discovered by Dean Savage, Pastor of Holy Trinity, Detroit. He thinks to have found traces of very early, prehistoric civilization in the state. A forty-two-acre lot of woodland, in the village of Highland Park, just north of Detroit, is said to contain upward of 1200 mounds, of which more than 400 have been opened. Northeast and east of the city, still more mounds have been found and opened. In about a tenth of these mounds have been unearthed sundry chilled copper instruments—axes, saws, spear-heads, dagger-points, etc.; together with a collection of chilled copper tablets.[1] Some of these tablets, and photographs of others were submitted to the present writer for investigation. They bear the earmarks of a fraud. Pre-Abrahamitic scenes of Bible history are rudely sketched after the fashion of the American Indian. They are crude suggestions of the Biblical narrative; and not of a degenerated tradition, such as pagan documents invariably, if at all, bear witness to. The chief proof of a hoax, in these finds, is the clumsy and impossible agglomeration of Sumerian pictographs, Babylonian ideographs, Egyptian hieroglyphic signs, and Hebrew square letters of the alphabet. Such a *mélange* of odds and ends from the written monuments of B. C. 4500-500 is an epigraphical salmagundi that whets the taste of no scientific scholar. Just when the fraud was

[1] *Notes on Prehistoric Discoveries in Michigan.* By Rev. James Savage (Detroit, 1911). *Prehistoric Discoveries in Wayne County, Michigan.* By John A. Russell, A.M. (Detroit, 1911).

perpetrated, is matter of little moment. The copper plate inscriptions are said to have been imbedded with the roots of very old trees. The burial may have taken place in the early years of the nineteenth century, at the time of the Mormon migration westward.

II. The Si-ngan-fu Monument. It is now clear that Christianity early penetrated into Tibet and Mongolia. The celibacy of the Lama is probably a relic of Christian influence. The very name Lama seems to have meant a *foreign*—i. e. a celibate—priest. Analogies between Christianity and Lamaism are no longer anomalies. They are explained by the spread of the Persian Church. In the beginning of the fourth century, the head of this church was the Catholikos of Seleucia, capital of the Persian Empire at the time. In 411, according to Ebedjesus, Uniate Chaldean Patriarch who attended the Council of Trent, Achæus, Catholikos of Seleucia, created a metropolitan see in China. There must, therefore, have been a flourishing fifth-century church in the Celestial Empire, with its archiepiscopal and episcopal suffragan sees. Toward the end of the century, the national church of Persia, including Tartary and China, was severed from the jurisdiction of Rome; the Catholikos of Seleucia declared in favor of Nestorianism, 498.

To understand the separation of Seleucia from the Church by Nestorianism, and the schism of the Byzantine from the Roman jurisdiction, we must remember that the present strong centralization of the exercise of legislative and executive power in Rome is the outcome of a gradual evolution of ecclesiastical polity. This evolution is clear to any student of history. The Pope was ever supreme in jurisdiction; his fulness of supreme power was then, as it is now, "ordinary and immediate, whether over each and all the churches, or over each and all the pastors and faithful." [2] Yet more of autonomy was then allowed the individual churches than is called for in these days of ease of communication; and the intervention of the Apostolic See was generally limited to cases of extraordinary need. This partial autonomy was the privilege of the four patriarchal sees of the Byzantine Church: Antioch, where Peter ruled;

[2] Vatican Council, *Session iv*, 18 July, 1870, Cap. 3, "De Primatu Romani Pontificis".

Alexandria, founded by him through his disciple Mark; Jerusalem, the very first see of Peter and the mother church of Apostolic times; and Constantinople, "because it is new Rome."[3] Each patriarchate had its metropolitan, archiepiscopal, and episcopal sees. In the patriarchate of Antioch, there was a special subdivision presided over by a *catholikos*. Seleucia and Armenia each had its *catholikos*. He was consecrated by the Patriarch of Antioch; but had a *quasi* patriarchal jurisdiction over the metropolitans, archbishops, and bishops of his church.

Despite the heresy of the Catholikos of Seleucia, the missionaries of China went on in orthodox teaching. A lasting witness to the orthodoxy of the metropolitan see of China is the Si-ngan-fu monument. The famous inscription is generally said to be Nestorian; and yet nothing distinctively Nestorian is found in its contents. There is absolutely no proof that the hierarchy, which ruled over the Church in China during the fifth century and thereafter, taught the Nestorian distinction between the Divine Personality of the Word and a supposed human personality of the Man, Jesus. Throughout the Si-ngan-fu praises of the Trinity, only one Person appears as the Messias. He is extolled as both God and Man. He is invoked as "eternal King", and "Lamb of God . . . who dreadest no cross". Though the great Persian Church had thrown off the jurisdiction of Rome, and still clung to the heresy of Nestorius, its Chinese missionaries taught the true doctrine of two natures, the Divine and the human, united in one Hypostasis, Jesus Christ. By a sweet Providence, though the jurisdiction of Seleucia was sundered by heresy from union with the Mystic Christ; yet the unifying energy of the vitalizing Spirit wrought its work of grace in the distant frontiers of the Persian Church. However, the results of the schism were inevitable. In due time faith was lost to China. And now the records of the past contain only faint allusions even to the fact that Christianity was ever preached to the Chinese during the early conquest of the world by the Gospel.

1. *Description of the Monument.* The Si-ngan-fu monument is a slab 7 ft. 9 in. high, 2 ft. 9 in. wide, and 10 in. thick,

[3] Cf. Council of Constantinople, canon iii, 381; and the Council of Chalcedon, canon xxviii, 451.

containing a Chinese inscription of 1780 characters, surmounted by a cross, together with various data in Syriac. The title reads: "Monument to the propagation of the illustrious religion of Ta-ts'in throughout the Middle Empire". The author is "King-tsing, priest of the monastery of the great Ts'in".[4] In the Syriac part, he is called: "Adam, priest, chorepiscopus, and papas of Sinestan". The χωρεπίσκοποι of the Byzantine Church were rural bishops. At first they had independent jurisdiction; but, after the third century, derived their jurisdiction from city bishops, and were analogous to our auxiliary bishops. The meaning of "papas" is much disputed. It is used to-day in the Orient as the equivalent of "Father"; but may have meant "archpriest" or some other title higher than that of "priest". "Sinestan" is the Persian form for China; the ending is seen in such proper names as Kurdistan, Afghanistan, etc. The author, King-tsing, Adam, was clearly a man of great learning. He strove to use Buddhistic literature for the spread of Christianity, just as St. Paul quoted the Greek pagan poets in his letter to Titus[5] and his sermon on the Hill of Ares.[6] M. J. Takakusu[7] has found that Adam collaborated, with an Indian Buddhist named Prajna, a Chinese translation from the Hu text of the "Satpâramitâ sûtra". The missionary's purpose was to show that the name of the Messias occurred in the Buddhistic *sûtras*.[8]

Besides a summary of Christian doctrine and ritual, the Si-ngan-fu inscription tells of the arrival of Olopen at Ch'ang-ngan (the ancient name of Si-ngan-fu), from Ta'tsin, in 635. Olopen probably means *monk*, though some take it to be a proper name. The Emperor T'ai Tsung received Olopen with favor; read his translation of the Scriptures into Chinese; was convinced of the truth of Christianity; and ordered its propagation, in 638. To celebrate the success of this work of evangelization of the Middle Kingdom of China, says the

[4] Ts'in was the ancient name of China; it is transliterated by Erastosthenes of Alexandria, c. B. C. 240, Θῖναι, *Thinæ*.

[5] Titus 1:12. [6] Acts 17:28.

[7] "The Name of the 'Messiah' found in a Buddhistic Book, the Nestorian Missionary Adam, Presbyter, Papas of China, translating a Buddhist Sûtra", in the review, *T'ung-pao*, December, 1896.

[8] Cf. Havret, in "Variétés Sinologiques", No. 20 (Shanghai: Imprimerie de la Mission Catholique, 1902), p. 5.

inscription, the monument of Si-ngan-fu was erected "in the second year of the period Kien-chung (781) of the great T'ang" dynasty.

2. *Discovery by Jesuit Missionaries.* The memory of this glorious epoch of Christianity in China was completely obliterated before the fourteenth century, when the Franciscan missionaries inaugurated a new era of evangelization of the empire. In 1307, during the Mongol dynasty, Clement V created the archiepiscopal see of Cambaluc (*Khanbalikh*), the modern Peking; and Blessed John of Montecorvino, a Franciscan friar, was consecrated first archbishop of that see. The fall of the Mongols and accession of the Ming dynasty, A. D. 1368, ended this brief effort at the evangelization of China. Fr. Matthew Ricci, S.J., who was at Peking from 1601 to 1610, found scarcely any traces there of former Christian worship. Great was the joy of the Jesuit missionaries at the discovery, by Fr. Stephen Le Fèvre, S.J., 1625, of such traces in the Si-ngan-fu monument. Fr. Henri Havret, S.J., the greatest authority in this matter, has written up the discovery in an accurate and detailed study of three volumes.[9]

3. *Early Translations.* At once Ricci sent his companion, Fr. Nicholas Trigault, S.J., to Si-ngan-fu, to investigate the find; and to make a report thereon to the Father General of the Society. Trigault translated the Chinese portion of the inscription into Latin: "Transsumptum lapidis antiquissimi ante annos 994 erecti, hoc anno 1625 inventi, latine factum a quodam Soc. Jes. fere de verbo ad verbum".[10] Three years later, an independent French translation appeared: "Avis certain d'une plus ample découverte du royaume de Catai".[11] It is abridged to a fourth the content of the original inscription: includes mention of 24 Books of the Old Testament, and 27 of

[9] *La Stèle chrétienne de Si-ngan-fou*, part i, in "Variétés Sinologiques", No. 7 (Shanghai: Imprimerie de la Mission Catholique, 1895), contains the Chinese inscription carefully reproduced. Part ii, No. 12 of the same series, 1897, is a history of the monument since it was again brought to light; the discovery is detailed on pp. 1-59; Bartoli's narrative, assigning Le Fèvre as the discoverer, is on pp. 34 ff. Part III, No. 20 of the series, 1902, has Havret's translation and commentary; the early versions of the stele; and Cheikho's translation of the Syriac part into Latin and French.

[10] Printed by Father Havret, in *La stèle chrétienne de Si-ngan-fou*, part iii, in "Variétés Sinologiques", No. 20 (Shanghai: Imprimerie de la Mission Catholique, 1902), pp. 67-71.

[11] (Paris, 1628.) Father Havret gives this document in op. cit., pp. 73-74.

the New; and refers to "ten or twelve lines in Syriac, which could not be understood". The first essay at translating the Syriac portion of the Si-ngan-fu inscription is that of Fr. John Terrencio, S.J., in a letter from Peking, 1629. His real name was Schreck, meaning *Terror*, which was changed to *Terentius* in the catalogues of the Society, and to *Terencio* by the missionary himself. In far-off Peking, without the aids of a modern library, the Jesuit was as successful in his epigraphic investigation as the Maronite Assemani was later on. Terencio deciphers seventy names of bishops, priests, and lay religious, in seven groups; and adds that the remaining names have already been sent by him.[12] About this time, an independent translation into Portuguese was done; it is assigned by Havret to Fr. Rho, S.J. From this Portuguese version was made the Italian translation, which was printed in Rome, 1631. It was the first complete edition of the Chinese inscription that was ever published.[13] In 1636, the learned Jesuit Kircher published his "Prodromus", containing a Latin rendering of the aforesaid Italian version together with an attempt to decipher various fragments of a plaster cast of the Syriac part of the Si-ngan-fu inscription. The title of Kircher's chapter on this famous monument is: "Declaratio Inscriptionis Synicæ primum a Synico in Lusitanicam, ex hac in Italicam, et demum ex Italica in Latinam linguam de verbo ad verbum translata, ut sequitur". This Syriac essay is inferior to the work of Terrencio.[14] In 1638, Fr. de Sémédo, S.J. translated the inscription anew into Portuguese; and his work was published in Spanish (1642), Italian (1643), French (1643, 1645, 1667), and English (1655).[15] The Latin version of Fr. Anthony de Gouvea, S.J., shortly after 1652, made some improvements on its predecessors.[16]

4. *Recent Works.* We pass over the translation of the Syriac inscription, which was published by Assemani;[17] and

[12] Cf. "Variétés Sinologiques", No. 20, pp. 75-77.

[13] Given by Havret, in "Variétés Sinologiques", No. 20, pp. 78-84.

[14] Cf. Havret, "Variétés Sinologiques", No. 12, p. 329.

[15] H. A. Giles, Professor of Chinese in the University of Cambridge, wrongly says that Sémédo discovered the Si-ngan-fu monument. Cf. *Encyclopedia Britannica*, vol. 6, s.v. "China", p. 176.

[16] Havret prints it in "Variétés Sinologiques", No. 20, pp. 85-90.

[17] *Bibliotheca Orientalis* (Rome, 1719-1728), vol. iii, p. 2, chapter 9, sec. 7, p. 542.

the other translations, commentaries, and studies of the Si-ngan-fu monument, which were done after the time of de Gouvea. They are all critically studied by Havret.[18] His immense labors have established beyond a doubt the authenticity of the historical monument.

Against the worth of the Si-ngan-fu stele Protestant bigotry and French rationalism for a while declaimed. The Presbyterian George Horn, Professor of the University of Leiden, wrote: "

> The Jesuit fraud is clear to any one who reads the story. It is evident that the stone is a forgery, invented to deceive the Chinese and to rob them of their treasures.[19]

Without naming the calumniator, Kircher dealt him some sledge-hammer blows.[20] And apparently without having read Horn's book, Professor Edward Salisbury, of Yale, rehashed the calumny of Kircher's adversaries; and complained of the "Reverend Father's contemptuous treatment of their arguments ".[21] This from an American orientalist of Yale! Why, Horn gave no arguments to meet! This false incrimination of " une de ces fraudes pieuses, qu'on s'est toujours trop aisement permises " is handed down by the unscientific Voltaire.[22] But it would be as foolish to take Voltaire scientifically as to set any store by the Biblical authority of the clipping bureau of the *Literary Digest*.[23] Renan at first attacked the authenticity of the stele; [24] but later on yielded to its defenders.

Father Havret's three volumes will in future be the guide of students, who make farther investigations into the meaning

[18] "Variétés Sinologiques", No. 12, pp. 325-375.

[19] *De Originibus Americanis* (The Hague, 1652), Bk. iii, ch. 15.

[20] *China* (1667), p. 1.

[21] *Journal of the American Oriental Society*, vol. iii (1853), p. 401.

[22] *Essai sur les mœurs*, ch. ii.

[23] In its issue for 24 May, 1919, the *Literary Digest* has an article on "The Nation of 'Biblers'". The purpose of the article is to laud Protestantism for its gift of "the forbidden Bible" to the Czechs. One sentence shows what twaddle the concoction contains: "The first translation [of the Bible into Czech] was made in 1475, nine years after Luther's Bible was published". Now, Luther's first edition was completed in 1534. So the arithmetic of the *Literary Digest* is a bit awry. Moreover, by the tenth century was the Gospel of John done into Bohemian; and the Czech translation of the Bible was completed by the fourteenth century. See Nestle, *Urtext und Bibelübersetzungen der Bibel* (Leipzig: Hinrichs, 1897), p. 221.

[24] *Histoire générale et système comparé des langues semitiques* (Paris, 1855), p. 271.

of the Si-ngan-fu inscription. He left a literal translation of the Chinese text into Latin, a French version of a part thereof, and a commentary on that portion which sums up Christian doctrine and ritual.[25] Incorporated with his work is the scholarly translation of the Syriac part of the stele by Father Louis Cheikho, S.J., of Beirut, Syria.

The latest study of this historic document has been made by the Japanese P. Y. Saeki.[26] He points out words and phrases that seem to have been borrowed from Buddhistic literature and Taoistic sources. Saeki is very likely drawing upon the mine of information on this subject, which Havret provides to any one willing to dig. The adaptation by Adam of Buddhistic and Taoistic terms to express Christian ideas is exactly parallel to St. Paul's use of current terms of Hellenistic mystery religions as a setting for the deposit of faith revealed to him. Professor Saeki also makes use of two new documents that bear upon the history of early Christianity in the Chinese Empire. The first is an eighth or ninth century Ms., now in the *Bibliothéque Nationale de Paris*, discovered by Pelliot in 1908. The second is the Chinkiang inscription, 1281, preserved in a fourteenth-century Chinese book.

Rendel Harris[27] has discovered that the eighth or ninth century Chinese Ms. has portions that bear a striking resemblance to the Syriac text of the *Breviarium Chaldaicum* of the modern Uniate Chaldean rite. The Nestorian ritual was in part paraphased in the Chinese *Hymn to the Trinity*. Harris shows that Saeki is wrong in assigning the Pelliot Ms. to the fourteenth century; and in identifying some of the titles of the Nestorian diptych with late Jacobite or West Syrian books. The work entitled *Eternal-Enlightenment-Kingly Pleasure* is rather the Gospels than the thirteenth-century *Lamp of the Sanctuary*, by Bar Hebræus. Genesis, and not the mediæval *De causis causarum*, is meant by *The-Explaining-Origin-Reaching-The Cause*.

WALTER DRUM, S.J.

Woodstock College, Maryland.

[25] "Variétés Sinologiques", No. 20.

[26] *The Nestorian Monument in China* (London: Society for Promoting Christian Knowledge, 1916).

[27] *Harvard Theological Review*, October, 1918, pp. 440 ff.

Criticisms and Notes.

DE CONFERENDA ABSOLUTIONE SACRAMENTALI juxta Canonem 886 Codicis Juris Canonici. Scripsit Franciscus Ter Haar, C.SS.R. Romae: Desclée et Socii, Editores. 1919. Pp. 68.

The Canon of the new Code which Father Ter Haar here discusses, reads: "Si Confessarius dubitare nequeat de poenitentis dispositionibus, et hic absolutionem petat, absolutio nec deneganda nec differenda est." The words, literally interpreted, would seem to imply that the confessor, if convinced of the penitent's sorrow for sin, and of his disposition to avoid it in future, is not free to defer absolution so long as the latter asks it, even though the priest were to deem such deferring advisable for the penitent's securer amendment.

Experience teaches that a person who is truly sorry for his sins, and has a definite purpose of amendment at the moment of confession, may yet, owing to old habit or to conditions that keep him in proximate occasion of sin, be in imminent and continuous danger of breaking his resolution. In such cases the deferring of absolution in order to test the strength of his resistance would serve as a caution and an aid to perseverance. A prudent confessor exercising the function of physician as well as of judge in the case of his penitent would not hesitate to adopt this mode of correction, which is endorsed by the almost unanimous consent of moral theologians both of the older and the modern school.

In opposition there are two classes of extremists. The rigorists of the seventeenth and eighteenth centuries, represented chiefly by the Jansenist school, appeal to the ancient penitential code for justification in refusing absolution until a penitent has demonstrated his dispositions of amendment by a complete satisfaction. On the other hand, we have Joannes Sanchez (Sancius) in his *Selecta de Sacramentis* maintaining that a confessor is obliged to absolve a penitent who asks it, whenever it is licit to give absolution. Both opinions have been expressly censured by the Church, and from Cardinal di Lugo to St. Alphonsus the doctrine maintaining the right of the confessor to defer absolution, whenever it appears not only necessary but useful to do so for the correction of the penitent, has been defended by Catholic moral theologians. Nor do these moralists deem the consent of the penitent necessary *per se*.

Our author in surveying minutely the field of discussion on the subject finds the practice of the ancient Church, with its severe penitential code, in no wise contradictory to the later school of theo-

logians. The apparent rigorism of the old sacramental code separated as a rule absolution from the correction imposed by the required satisfaction. The Roman Pontiffs consistently maintained the middle course as a safe practice for the physician of souls.

How, then, are we to interpret Canon 886, which appears to favor the lax view condemned in 1642 by placing the book of Sanchez on the Index? Father Ter Haar shows that the Canon, as it stands by itself, is directed chiefly against a certain class of confessors imbued with Jansenistic traditions. He points out that the function of the confessor is twofold—judge and physician; that while a sinner who is contrite and disposed to repair his fault has *per se* a right to be absolved, certain conditions in his case may render the absolution relatively fruitless in that it takes no account of the positive danger of relapse, which a delay for a time is calculated to prevent. Canon 886, therefore, while positive in asserting the right of absolution in the case of a penitent who is contrite and who asks for it by the very fact of presenting himself at the sacred tribunal, does not take away the positive right of a confessor, as the physician of souls, to withhold absolution, until the penitent has shown a disposition to avoid the occasion of sin. That this is the sense of the Church as expressed in her Canon Law is shown not only by the references in the *adnotationes* of Cardinal Gasparri which accompany the official text of this Canon in question, but by the very term "dispositionibus", recognizing a number of dispositions requisite for absolution in practice, besides those of contrition and purpose of amendment.

The theologians who have written on the subject since the promulgation of the new Code, such as Tanquerey-Quevastre, Marc, Arregui, and others, concur in this interpretation of the canon. Father Ter Haar presents not only a complete review of the authorities, but also adduces strong reasons of pastoral prudence for maintaining the view approved by the traditions of the Church and her practice. The brochure is a valuable source of reference to the history of the subject.

CONSTITUTIONES DIOECESIS BOSTONIENSIS quae in Synodo Dioecesana Sexta die vii Aprilis MCMXIX habita in Ecclesia Metropolitana Sanctae Crucis ab Emo ac Rmo Gulielmo Cardinale O'Connell, Archiepiscopo Bostoniensi, latae et promulgatae fuerunt.—Ex typis Washington Press: Bostoniae. MCMXIX. Pp. 90.

The new Code of Canon Law has become the rule of ecclesiastical administration for all the dioceses of the Latin Church. Whilst its provisions are generally clear, and doubts of interpretation are to be referred to a special Commission, the application of the canons in

circumstances of a purely local character requires synodal action. For there are conditions in which a law duly promulgated for the general Church becomes nugatory by reason of the habitual impossibility of observing it in a given province. In such cases its non-observance offers a pretext for disregarding all other laws and thus lowering the standard of authority. Hence the practice of the Church has been to sanction the solemn introduction of ecumenical legislation by diocesan synods, apart from those ordinarily held at regular intervals for the preservation of ecclesiastical discipline. Our Bishops have on the whole deferred the official and solemn promulgation of the new Code because they have felt the necessity of testing its provisions in view of the particular difficulties that prevent immediate enactment of certain phases of it in their dioceses. The plenary meeting of the American Hierarchy to be held this month at Washington is calculated to clear the way for synodal enactments.

Meanwhile there have been arising, especially in the larger dioceses, questions of a more or less pressing nature that call for immediate decision, and pastors anxious for direct and definite guidance have felt the need of appealing to the Ordinary or the Chancery when the new Code seemed to conflict with the older statutes of the diocese that bore the character of authoritative law or of privilege.

As the regular synod of the Boston diocese was due, the Cardinal Archbishop took the opportunity of defining the duties and privileges of the diocesan clergy under the new Code. The present statutes incorporate the canons of the Pian-Benedictine Law as regards ecclesiastical discipline. For the rest they are based upon the Acts and Decrees of the Plenary Councils of Baltimore, of the first three Provincial Councils of New York, and of the synods of Boston since the year 1886. The different sections under the titles "De Clericis", "De Associationibus", "De Sacramentis in genere et in specie", "De Ecclesiis", "De Coemeteriis et Sepulturis", "De Divino Cultu", "De Magisterio Ecclesiastico", "De Bonis Temporalibus" refer each to the respective sources of previous synodal enactments or to the general law of the new Code. Certain omissions indicate that the Ordinary reserves to his discretion points that may require interpretation. An Appendix contains, in English, the Archdiocesan Regulations concerning Chancery applications, the obligations of pastors touching ecclesiastical property, insurance, dispensations, special faculties for priests not incardinated, the civil law pertaining to marriage, and the rules to be observed at the death of a priest of the archdiocese. The book of statutes may serve as a model for similar official manuals of diocesan discipline.

OBSERVATIONS IN THE ORIENT. The Account of a Journey to Catholic Missions Fields in Japan, Korea, Manchuria, China, Indo-China, and the Philippines. By the Very Rev. James A. Walsh, Superior of Maryknoll. Catholic Foreign Mission Society of America, Ossining, New York. 1919. Pp. xiii—323.

What that most alert of travelers, the Abbé Huc, did for his day and generation, the author of the present *Observations* has done for us. With a difference, however. From the illustrious French missioner one learns more about Oriental customs and traditions and more concerning life amongst the higher ranks of Chinese society. From his present American successor, one gets into closer contact with the lower classes, the submerged majority, and, what interests mostly the priest, one comes to know more fully the religious conditions of the Eastern peoples. Moreover, while the Abbé Huc traversed, besides China, parts of Tibet and Tartary, Father Walsh visited, in addition to the Celestial Empire (chiefly its coastal regions), Japan, Korea, Manchuria, and the Philippines. The two stories, therefore, overlap and are mutually supplementary. The journey described in the present *Observations* was made in a relatively much shorter period of time than that narrated in the classic *Souvenirs d'un Voyage*. But while the French missioner had to depend on slow-footed animals for his means of locomotion, the American had at his command the fleet-winged powers of steam and electricity. Besides this, the latter had access to exceptional sources of first-hand information, which made it unnecessary for him to linger long on the way. Father Walsh was in constant and intimate association with those who enjoyed the very best opportunities for knowing the Orientals, namely, the bishops, priests, brothers, sisters, whose lives are spent in the very midst of the people whom he describes. He was, therefore, in a position to supplement his own observations by the life-long experience of numerous missionaries, native and foreign, who were at home in the countries he visited. This fact makes the reader feel that he is getting to know things as they are.

Thus we read that, although as a passing visitor Father Walsh "liked Japan", yet he found it the almost universal judgment of foreigners who have lived long in the Island Empire that "no one loves Japan". The Japanese are held to be "too wise in their own conceits to listen to the voice of the Carpenter's Son". They are "rotting with pride" and need to be humiliated by some Providential visitation. Then, as an old resident in the country has said, "they will begin to live and to be loved". In the meantime "the reäwakened cult of ancestors and the rigid supervision of all educational establishments" seem to threaten the hopes of Christianity.

The religious outlook in Korea the author finds equally unpromising, since the Hermit Nation has fallen under the domination of Japan.

As regards the Philippines, the most that can be hoped for is that "the Church may hold her own in the Islands".

China, he believes to be "the most fertile field for the seeds of faith". First, because of its vast population; secondly, because the Chinese possess those qualities of mind and heart that make them receptive of Catholicism; and thirdly, because they have so often proved themselves "worthy followers of the Crucified Christ". Nearly everywhere he notes signs of religious progress in China. The funds alone are lacking to make this progress universal. With anything like the resources that are at the disposal of the Protestant missions—some twenty million dollars annually—the Church could of course do much, very much more, and better work than she has hitherto accomplished. This may be inferred from what is being done in those places where she is fairly well equipped with worthy church edifices, hospitals, and other beneficent institutions.

The volume before us is splendidly illustrated with photographs, all of them (about a hundred) having been taken on the spot. Some of these pictures represent cathedrals and other buildings that look quite splendid; and the question naturally suggests itself, where did the money come from to erect them. If the reader should suspect that his own munificent contributions to the Chinese Missions grew, for instance, into the gargoyles of the Gothic cathedral at Peking, let him take note that the decent equipment of such missions is *due to the foresight of the missionaries and their economies* (p. 118). When the missionaries began their work, they usually bought considerable tracts of land for next to nothing. These plots increased greatly as the cities increased in population. Opportunities of advantageous purchases were embraced when possible and when the land was not immediately needed it was rented for investments. Land bought by the Church, for instance in Peking, at ten dollars, is worth to-day several thousand. Let us hope that the Single Taxers may not get a hold in China and confiscate those unearned increments! Moreover, some of the Catholic property in Peking was taken for the Imperial grounds and a generous compensation was given to the Missions. This compensation was further enriched by indemnities following the Boxer movement when churches were destroyed and many lives lost. All this money has been carefully husbanded and the yearly income from investments is making possible the extension of Catholic activities. Without such help, Father Walsh assures us, the Vicariate of Peking would be to-day as struggling a spectacle as is the ordinary vicariate unaided by *local funds*. It is

well to have these facts in mind when we are told by the expedite tourist that Catholic Missions in foreign lands have lots of money!

The relatively fortunate missions are, it is needless to say, few and far between. They are like oases in the vast desert. Even the desert, however, holds the promise of fertility. All it needs are irrigation, toilers — and money; and the harvest will be ready for the willing reapers. It is to be hoped that the present volume will go far to effectuate these conditions. Surely there is nothing lacking to its intrinsic efficacy. Never before has the mission field in the Far East been so vividly portrayed as is done in these pages. Father Walsh is a keen and an alert observer. Nothing escapes him. Besides, he knows how to tell what he sees and hears. He has the happy art of making the printed word almost vocal. He writes as he speaks, graphically, brightly, good-humoredly. There is no dull paragraph in his book. Something is doing on every page—things noble, things pathetic, things pleasant. Moreover, he writes as a priest, about priestly interests, and in a strain that should command the respect and the sympathetic coöperation of his brethren with the great work to which Maryknoll at home and in the vast Field Afar is devoted.

Priests will like this book of observations on the life of their fellows in the Orient. And they will like, it may be hoped, to spread the worthy volume amongst their people, seeing as they will that the spirit of faith which must be deepened by the reading of such a book can but quicken into that charity which, beginning at the home centre, leaves no point on the circumference of the world-wide Church unwarmed, for—

> " Love is a daily laying down and taking up,
> *A filling from one's own another's cup.*"

MEMOIR OF KENELM HENRY DIGBY. By Bernard Holland, C.B. Longmans, Green & Co.: New York and London. 1919. Pp. 254.

Had circumstances permitted, the present notice of this very worthy *Memoir* of Kenelm Digby might well have been embodied in the review of a recent study of Saint Thomas and another of Dante, in the August issue. For, although Digby constructed no work comparable with the *Summa Theologica*, or with the *Divina Commedia*, he belonged in mind and heart to the age that gave to the world both the Angel of the Schools and the sublimest of poets. Whether or not the thirteenth century should be called " the greatest of centuries ", as many think it should, will of course depend upon one's standard of greatness. But certainly an age that could produce an Aquinas and an Alighieri can claim an unchallenged intellectual supremacy. Now no single writer has done more than the author of *Mores Catholici*

to make the spirit of the age that culminated in the *terzocento* known to its posterity. Digby's mind was saturated with the ideas and ideals of the Middle Ages. His imagination was steeped in their romanticism and chivalry, his soul was afire with their spirit of faith, love, and devotedness. Moreover, though he had not the analytical insight or the constructive genius of an Aquinas or a Dante, he possessed in no small measure that synthetic power which seizes the relations of all truths toward Catholic Truth. In this he followed Thomas, even if not *aequo pede*.

To Dante he approached more closely, not indeed by creating an epic of the supernatural kingdoms but in his encyclopedic knowledge of all literary history. Neither Dante nor Digby was a historian in the modern critical sense of the term. But Digby like Dante was filled with the lore of all the ages. The knowledge, the wisdom of antiquity and of the Christian centuries down to his own times had been absorbed and assimilated by Dante. Equal if not greater were Digby's intellectual possessions as regards pre-modern culture, for, having the advantage of living at a later day, he had mastered the intellectual wealth accumulated by the centuries succeeding to the age of Dante. Like Dante, Digby devoted all his immense erudition and literary culture to the defence and illustration of Catholic Faith and Life. For with both these chivalrous knights of truth and beauty the mind's knowledge and the heart's wisdom were inseparably mingled, like the color and the odor of the flower.

While Dante is still read and studied — more perhaps, unfortunately, by persons alien than by those adherent to his faith—Digby's writings are for the most part a closed book even within Catholic circles. This is greatly to be regretted, though the fact was inevitable. Digby's enthusiasm for the chivalrous, his passion for the heroic, his fervid aspirations toward spiritual ideals, hold little in common with our positivistic and calculating temperament. Moreover, he wrote in a leisurely style, entwining into his luxuriant diction the flowers of all literatures, divine and human, a style that harmonizes ill with the staccato movement of present-day writing. It is fondly to be hoped, however, that the present *Memoir* will renew a deeper interest, at least amongst the élite, in this truly great man and his splendid literary achievements.

Mr. Holland has accomplished a difficult task with remarkable success. Biographies as a rule are woven out of the epistolary remains of its subject. There was practically little of such material available in the present case. The story had to be gathered for the most part from Digby's works, from the personal allusions comprised therein. But since these were scattered, as the writer observes, through nearly forty volumes of Digby's books, most of them not

easily obtainable, the work of compiling and constructing could not have been slight. The labor, however, was lightened by the love and admiration of the author for his hero. May it not be hoped that some of Digby's potency will transpire from these pages and enkindle a like sense in numerous readers, if not of the original, at least of the reliques of him embodied in the present *Memoir*. Many of Digby's works are quite out of the book marts. For this reason we welcome in the present biography so many valuable extracts that illumine both the personality of the man and the character of his writings. If we may not enjoy the original, we can at least appreciate and profit by the replica here offered us.

Digby sprang from a long line of Protestant ancestry deeply imbued with anti-Catholic prejudices. The latter he superabundantly inherited; and it would be amusing, were the theme less serious, to rehearse the false impressions formed by him during his travels on the Continent. His admiration of the nobility and brave chivalry which his perusal of medieval literature, while still an undergraduate at Cambridge, revealed to him as the fruitage of Catholicism, brought him in his young manhood to the threshold of the Church. When, however, he came to the portals, the wardens of the temple were slow to bid him enter, and this not because of any unpreparedness on his part, but solely in virtue of their own apathy and sluggishness to open the door. The passage in which Mr. Holland narrates Digby's application for reception is worth quoting. It is both instructive and in a way amusing. At Paris, in the autumn of 1825, Digby asked an aged friend, M. Chevalier, to recommend him to some priest who would receive him. His friend advised him to go to a learned divine of the Sorbonne, who met him, when he learned his intention, "with blank dismay". Monsieur was too young, said the priest; what would his relatives say? He would like to know that first. Kenelm was too young, imprudent, and romantic; besides, said the priest living at the Sorbonne, he did not wish to mix himself in such affairs, and *enfin*, pointing to a loaded table, he had a great deal of proof-correcting to do and no time, just then. Let his young friend go home and consult his family. If he then should wish to proceed with his design, he would no doubt find in England some one more skilled to deal with things of this kind. "Adieu, Monsieur; au revoir."

Returning to England after this discouraging beginning, Kenelm heard of a priest who lived in Castle street, in the depths of London, and, without delay, went from Cambridge to find him. This priest received him very drily; asked where he was staying in town, and advised him to repair to another priest who lived in the slums of Westminster. Kenelm sought him, but did not find him at home that day, or the next.

This is a sample for us of how not to do things. Fortunately, Digby, not outwearied by these ungracious receptions, applied to Mr. Charles Butler and was directed by him to Father Scott, S.J., who at last guided him through the narrow door where one must bend one's head to secure admission. The following estimate of his father-in-God is a tribute no less to the priest than to Digby's nobility of soul. It occurs in the *Compitum:* " From his deep, practical knowledge of the world statesmen might have learned wisdom of government, while from his daily exercise of piety children could learn the simplicity which is their sweetest attribute. Deficient in no branch of human learning, yielding to no one in the depth of his admiration for all that belongs to the highest mysticism, he retained what is most difficult, as Tacitus says, and perhaps as the greatest of Christian philosophers would also admit, *ex sapientia modum.*" To have come under such guidance repaid the convert for previous rebuffs.

A feature of the present *Memoir*, for which lovers of Digby will thank Mr. Holland, is a full list of the works of the prolific writer. From it we learn that there were two periods of his productive activity, the prose and the verse period. During the former (1820-1865), appeared *Broadstone of Honour* (three editions, 1822-1828), the *Mores Catholici*, in eleven volumes (1831-1842) ; the *Compitum*, in seven volumes (1849-1854) ; between 1856-1864 were published four minor works comprising in all seven volumes. The verse period (1865-1876) includes an octave of volumes, the longest being the *Temple of Memory*. Though on the whole of mediocre value as poetry, the latter possesses considerable autobiographical interest.

Kenelm Digby's " public ", Mr. Holland tells us, was never large, even in his earlier days and no man who continues to write in old age can expect much appreciation from younger generations bred in a new atmosphere of style and ideas. The *Mores Catholici* was his great work. The *Broadstone of Honour* was his prologue; the *Compitum* his epilogue. His latest works were mostly received with silence. Reviewers deemed his poems to be beneath criticism and perhaps, from a technical point of view, they were not wrong. Digby was one of that valuable class of authors who supply the public with the kind of literature which it does not want. On the whole, then, we are not surprised that a shadow of melancholy affected somewhat the close of a life that had been in the main happy and blessed with singular graces—spiritual and intellectual as well as corporal and social. Digby died in 1880 at the age of four-score and ten. Little public notice was taken of his death. The London *Times* devoted barely ten lines to his obituary. The newspapers were absorbed with the political interests of the hour. Liberalism, as Mr. Holland takes note, had almost obliterated with its utilitarian spirit the chivalrous

and romantic movement, and, in its turn, declining rapidly after its culmination, is now giving way to Social Democracy. But neither will this, by itself, satisfy the deepest needs and aspirations of men. Content and social peace, so far as they can be found at all in this world by the "exiled sons of Eve", will nowhere be found save in that Catholic religion in its fullest inner spirit and outward form, to whose defence Kenelm Digby devoted his life.

The objection (too obvious almost to deserve mention here) is often made that Digby paints the glories of the Church, especially as regards her influence on the Middle Ages, in exaggerated colors, allowing no place for the shadows, no indication of the vices for which not less than for the prevailing ignorance those centuries have ever since been styled the "Dark Ages". Digby himself was well aware that this view was and would be taken of his writings; and he offers abundant justification for his eulogies of things Catholic and mediæval. The matter need not detain us here. Mr. Holland has treated it in detail and with even-handed justice and equity.

As the present review of this *Memoir* is meant for the clergy, we may here repeat an observation previously made in these pages. It occurs in connexion with the American edition of the *Mores Catholici* (1905): "For the priest in particular there are few works that offer more refreshing and instructive matter of thought and fact told with a certain amount of fervor and beauty of diction, the frequent reading of which can hardly fail to impart the habit of good style and fluency of language, together with an atmosphere or temper most valuable for understanding rightly the methods and manners of the ages of faith." To this estimate may be added the opinion of a writer so competent to judge in the matter as Mr. Holland: "A priest who possessed the *Broadstone of Honour, Mores Catholici* and *Compitum* would have an inexhaustible store of ammunition from which to feed his sermons. On every page he will find quotations from the best ancient and modern thinkers and poets suggesting trains of thought to himself, and many a tale of heroic and saintly deeds to illustrate his themes. Those works would be invaluable to those, the great majority, who cannot have a large library of their own. They are a library in little."

ARMCHAIR PHILOSOPHY. By David A. Lord, S.J. The America Press, New York. 1918. Pp. 112.

It is said of Socrates that he brought down Philosophy from the skies, taught her to speak the language of men in the streets of Athens, and made her at home in the forum and the marketplace. It might be said of the young Jesuit who has given us the present

booklet that he has introduced the same queenly Sophia into the homes of modern men and women, bade her speak as folk do just now in New York and San Francisco, and made her feel at ease in a rocking-chair. Let the comparison stop here, for there is no intention of comparing, flatteringly or otherwise, the ancient Greek Sophos and the New York essayist.

It was the late William James, we believe, who defined philosophy as an unusually serious attempt to think consistently. The seriousness of the effort never interfered with the brilliant professor's wit and humor. So with the writer before us. There is plenty of the serious element in these short chapters, but it is relieved throughout with scintillations of wit and the mirth of genial humor. Problems of epistemology, of psychology, and of ethics are discussed, *en passant*, and the view of the latter-day philosophers examined. But it is all done in so entertaining a style that not only the runner may read, but the sitter at ease in his morris-chair may enjoy it. Of course high-browed Hegelians or sour-visaged Schopenhaurians may resent such armchair speculation. But the work has not been written for their loftiness or their acridity. Let them leave it alone. It is meant *primarily* for those who like or who need to have it shown to them that there is a real "philosophy of commonsense" which the average cultivated mind can understand and appreciate when presented in a humanized, untechnical form, and which when assimilated will prevent the specious sophistry that floats everywhere through recent literature—learned and vulgar—getting a hold on the mind of the unprepared and the immature. We underline *primarily;* for, secondarily, even students who are already acquainted with the problems here touched upon may profit by seeing them in the vivid and original fashion in which they are set forth in these pages. The chapters previously appeared in the columns of *America*, but it is good to have them in the present unified and more permanent form.

Literary Chat.

There is no better source of children's stories than the Bible. This is a platitude. Difference of opinion rises only as to the question of method. Should the stories be told in the words of the Sacred Text, or should they be moulded and adapted to the child's own forms of thought and simplicity of speech? Something can be said in favor of both methods; and there are excellent collections of Biblical stories of both kinds. The most recent collection is entitled *Bible Stories for Children*, by a Catholic Teacher (New York, Schwartz, Kirwin, and Fauss). The author possesses the rather rare gift of story-telling. She has sympathy and she knows how to reach and to hold the child's attention. Moreover, she can

point a moral without belaboring it. While she has adapted the stories from the Bible to the child's capacity, she occasionally uses the language of Holy Writ with good effect. Priests and religious teachers, and especially parents, will find the collection of good service. The illustrations, of which there are many, contribute not a little to the vividness and beauty of the stories.

The second number of the National Catholic War Council's *Bulletin* is no less timely and informing than its predecessor. The survey given of "our far-flung working line" shows how very wide and various is the work which the Council is directing and maintaining throughout the country, from New York to California. Work done in France, notably Paris, and in London, is also exhibited.

The N. C. W. C. issues a pamphlet (which may be had on application to the Washington office) that indicates the range and character of the social work, and the guiding principles thereof, which the Council is endeavoring to stimulate and direct. If, therefore, Catholics have not been as active in certain forms of social beneficence as some of us would desire, the *Bulletin* gives testimony to an almost universal extension of Catholic helpfulness.

The third of the *Reconstruction Pamphlets* issued by the Committee on Special Activities under the N. C. W. C. is devoted to the problem of Unemployment. Within the compass of barely fourteen pages the pamphlet contains a surprising amount of valuable information regarding the causes and the remedies of the ever present evil to the study of which it is addressed. The great mistake in the system of demobilization of the troops returning from abroad has been that the men have not been returned to their homes, but have been "dumped" at the ports of landing. This, besides the obvious social and moral evils which it entails, has aggravated the problem of unemployment in and about the large Eastern cities. It is to be hoped, as the pamphlet points out, that the mistake will be remedied as regards the second half of the army which remains to be demobilized. The industrial advantage of getting the soldiers back to their homes and, where possible, to the land, was shown at length in the pamphlet, previously issued, on Land Colonization.

Our Pontifical booksellers have announced the authorized edition of the new *Missale Romanum*. There will doubtless be a big demand for copies, both because of the changes in text and rubrics, and also because the war period had made the production and importation of missals impossible during the last four years. Though the advertised price of the new edition is singularly moderate, in view of the generally increased scale of rates for book materials and labor, there are many poor priests for whom the outlay is a serious hardship. Some of our readers have suggested that it would be a charity to embody the changes of the new Missal in folios to be published for insertion in the old missals that might serve the mission churches for many a day.

Common Sense Drawing, by Eleanor Lane (Mother Mary Philip, R. H. C. J.), is a manual, with syllabus and instructions, for teachers of drawing in the primary school. The book is published in fine quarto style, as such books should be. It has numerous colored and crayon plates that will be a real help to teachers and pupils in a branch of our school curriculum which makes for order, observation, good taste, and practical industry. The pupil is taught drawing — not merely how to produce transient effects of flower and embroidery designs. This excellent handbook helps to cultivate habits, through eye, hand, and mind, that will serve the young girl or youth after graduation from the day school into that of life. It means much in the way of usefully employing time, together with the gifts of mind and heart which teach how to turn the material things around us into service. (Krone Brothers: New York).

Crucible Island, by Condé B. Pallen, is the title of "a romance, an adventure and an experiment". The

adventure is that of the hero, Carl Runder, and several associated characters. The experiment is the trying out of Socialism in actual life, the life of the story. Carl is a radical, who for certain revolutionary utterances is sentenced by the Prince of Unterwald, his fatherland, to exile for life. The place of banishment is Schlechtland, a mountainous island in mid-Atlantic. In the lap of the hills lies Spielgarten, a settlement in which the banished Socialists play at Collectivism to their heart's content — and discontent. Here Carl falls in with several interesting personages, amongst them Denis McCarthy, an exile from Erin, who lends some humor to the adventure, as well as tragedy to the experiment; and Clausen, a moderate Socialist, between whose daughter Mina and Carl a deep affection springs up. But the course of love runs not smoothly amongst Socialists any more than amongst ordinary conservative mortals. The trials to which that love is subjected make up the romance of the story.

The characters are well drawn and sustained. There is plenty of action and there are several thrills. Particularly gripping are the pictures of Carl swept along by the swishing river into which he falls, his escape from the cataract, and his groping his way through the bowels of the dark mountain to daylight and incipient liberty on the other side.

The motif of the story is that Socialism makes for the enslavement of the individual and the ruin of the family. The story reminds one of Thomas Dixon's *Comrades*, the scene of which is also an island (in the Pacific) where Socialism is tried and fails. But, whereas Dixon makes much of the division of labor as an insurmountable difficulty, Mr. Pallen waives altogether this obstacle, in order to show how Socialism impugns what is dearest and most sacred to man—his liberty and his home. (New York: The Manhattanville Press.)

Coming so closely in the wake of the versatile writer's previous work, *Fernando*—in which work the reader was impressed by the tender relationship mutually existing between the hero and his mother — Monsignor Bickerstaffe-Drew's recent volume, *John Ayscough's Letters to His Mother, 1914-1918*, serves to deepen the impression, and to exhibit still more impressively the strength, the depth, and the delicate nuances of that filial and maternal affection. The letters are so intimately personal that they would seem to have an interest exclusively for the patient love of a venerable mother of eighty-five years to whom would be welcome news of the minutest incidents affecting her son in his career within the war zone. On the other hand, some of these letters throw fresh light on the experiences that went to make those charming pictures which the gifted writer has portrayed for us in *French Windows*. It goes without saying that the atmosphere, so intensely personal, pervading these records of a priestly son's affection for his mother is lit up by the kindly humor and the buoyant spirit which one recognizes as characteristic of whatever comes from the pen of John Ayscough. (P. J. Kenedy and Sons: New York.)

The unusually thoughtful paper by Dr. Ralph Cram, the well-known architect and writer of Boston, read before a convention of Episcopal ministers, presided over by Bishop Rhinelander, held recently in Philadelphia, is printed in full in the July number of the *American Church Monthly* (New Brunswick, N. J.). The editor says of the paper that "it created considerable consternation" among those who heard it and that "he likes to print it because we [the American Anglicans] need a few good healthy explosions to-day to wake people up and set them thinking".

Mr. Cram, as we have had occasion to note in our review of his *Nemesis of Mediocrity*, possesses, together with the gift of artistic expression, the philosophical habit in which both insight and breadth are happily associated. Although not always accurate in detail, his outlook is on the whole true, sound, and inspiring. He shows that the "ecclesia Anglicana", having broken with "the perennial philosophy" of Catholicism, possesses

at best a mutilated theology, which is being "led along divergent lines of strange variation; order and discipline are weakened to the point of nullity". He sees no hope for his church save in a "return to that Sacramental Philosophy of life which was the crowning glory of the Middle Ages when Christianity was fully operative; to that philosophy which completed in unity and perfection that Catholic religion that had issue in a righteous and beneficent social system, in a political estate marked by justice and liberty, and in a great and incomparable plexus of all the arts that flowered at last in the Cathedral of Our Lady of Reims, which its antithesis in modernism could only desecrate and destroy".

These are, to say the least, unwonted expressions from a writer of Mr. Cram's churchly affiliations.

There occurs, however, in his paper a paragraph which, in view of the fact that the article itself has probably not fallen and is unlikely to fall under the eyes of many readers of this REVIEW, it may be worth while transcribing here. From the acceptance of "the Sacramental Philosophy" by the "ecclesia Anglicana" would follow of necessity "certain acts and ordinances". These the writer goes on to mention. "The Mass as the one obligatory service of worship and accepted both as Communion and Sacrifice; formal recognition of marriage as a sacrament and therefore indissoluble; the restoration of sacramental confession as the normal method of spiritual reconciliation. Above all, the establishing of Reservation of the Blessed Sacrament, not only for sick-calls but for specifically private and public adoration, as the recognized custom in every cathedral and parish church." Mr. Cram urges this Reservation as "the most immediately necessary of all. Where the Sacrament is reserved," he says, "there is no doubt as to the Catholic faithfulness of priest and people, and, as matters rest with us [the 'ecclesia Anglicana'] to-day, it is necessary that the church should stand forth from her cowardice and time-serving of an olden age to bear witness to the truth of the Incarnation and the Redemption as these are shown forth in the Sacrament of the Body and Blood of Christ".

Belief of this nature, no less than his religio-esthetic temperament, leads Dr. Cram to recognize that "the presence of Christ in the tabernacle transforms a church from an echoing conventicle into the very courts of God". Moreover, "not only does it teach mutely though potently as no human voice can do; not only does it lead irresistibly on to the exaltation of the Mass as the one Supreme Sacrament and to the other six [Sacraments] as of equal authority and obligation; it is also . . . the explicit, visible teaching of that Philosophy which alone can lead men 'to put things in their right order and control them well' [St. Thomas, *Contra Gentiles*, Prologus], so perhaps averting from us the Nemesis of our own follies and falsities, now increasingly indicated in the Apocalyptic happenings of the world".

Strikingly frank declarations of faith are these utterances of a layman made in the presence of an Anglican bishop (Rhinelander) and his diocesan clergy. One might say that the man who makes them cannot be "far from the kingdom of God". What is yet lacking to him? Perhaps faith in the *magnum mysterium*, the *domum supernaturale*, which because it is a gift is gratuitous and given only under certain conditions brought by the recipient who craves it.

Books Received.

BAPTISMAL NAMES. Embodying the various Baptismal Names used in America, England, Scotland, and Ireland, together with their synonyms, their variants, their derivatives, their pet forms, their abbreviations, their contractions, and their corruptions; and the French, Italian, German, Spanish, Dutch, Polish, Bohemian, Danish, Norwegian, Swedish, and Portuguese forms of the more common names. By Joseph L. Weidenhan, S.T.L. Second edition, revised and enlarged. Chas. H. Potter & Co., Inc., Washington, D. C. 1919. Pp. 348.

THE CREED EXPLAINED. According to the Psychological or Munich Method. For Children of the Intermediate Grades. Based on the Baltimore Catechism (No. 2). An Aid to Catechists. By the Rev. Joseph J. Baierl. The Seminary Press, Rochester, N. Y. 1919. Pp. xx—395.

CATECHIST'S MANUAL. First Elementary Course. By Roderick MacEachen, D.D., Instructor in Catechetics at the Catholic University. Catholic Book Co., Wheeling, W. Va. 1919. Pp. 356.

CURSUS ASCETICUS. Auctore P. Fr. Aureliano a SS. Sacramento, C.D., M.A., Moderatore Spirituali in Seminario Apostolico Puthempallensi. Vol. I: Via Purgativa. 1917. Pp. vii—326. Vol. II: Via Illuminativa. 1918. Pp. 334. Vol. III: Via Unitiva. 1919. Pp. 308. Ernakulam: Typis Scholae Industrialis.

BIBLE STORIES FOR CHILDREN. By a Catholic Teacher. With Preface by the Rev. Augustine F. Hickey. S.T.L., Diocesan Supervisor of Schools, Boston, Mass. New York: Schwartz, Kirwin & Fauss. 1919. Pp. viii—170.

THE GOVERNMENT OF RELIGIOUS COMMUNITIES. A Commentary on Three Chapters of the Code of Canon Law. By Hector Papi, S.J., Professor of Canon Law, Woodstock College, Maryland. New York: P. J. Kenedy & Sons. 1919. Pp. xiv—200. Price, $1.00; postpaid, $1.10.

EN LIGNE. L'Église de France pendant la Grande Guerre (1914-1918). Par Frédéric Rouvier. Paris: Perrin & Cie. 1919. Pp. 552. Prix, 3 *fr.* 50 (majoration temporaire 30%).

HYMNS AND PRAYERS FOR SOLDIERS AND SAILORS. With the Epistles and Gospels for Sundays and Festivals. Central Bureau of the Central Society, St. Louis. 1919. Pp. 39 and 210.

ARMCHAIR PHILOSOPHY. By Daniel A. Lord, S.J. America Press, New York. 1918. Pp. 112.

STANDING BY. War-Time Reflections in France and Flanders. By Robert Keable, author of *A City in the Dawn*, etc. E. P. Dutton & Co., New York. 1919. Pp. 271. Price, $2.00 *net*.

THE SOBER WORLD. By Randolph Wellford Smith, author of *Ideals of Government*, etc. Boston: Marshall Jones Co. 1919. Pp. xxii—291. Price, $2.00.

A PRIMER OF CHURCH MUSIC. For use in Dominican Convents and Churches. By the Reverend Vincent C. Donovan, O.P. P. J. Kenedy and Sons: New York. 1919. Pp. 81. Price, $1.25.

COMMON SENSE DRAWING. A Manual with Syllabus and Instructions for Teachers of Drawing in Graded Schools. By Eleanor Lane. Krone Brothers, 38 Park Place, New York. 1919. Pp. 114. Price, $5.00.

CRUCIBLE ISLAND. A Romance, an Adventure and an Experiment. By Condé B. Pallen. New York: The Manhattanville Press, 23 East 41st Street. 1919. Pp. 213.